

Calvinist Contact

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Global crisis calls for pre-care, says Christian economist

Robert VanderVennen

TORONTO — Worldwide problems of poverty, environmental abuse, starvation and deep debt cannot be solved by the best modern tools available, said Dutch professor Bob Goudzwaard in a recent talk in Toronto. What is needed is prevention, which requires living in obedience to God's laws.

In the '60s and '70s we saw rising international problems, but we felt we could solve them with enough technology, money and goodwill. We began tackling ecological problems with determination and the latest technology. We saw that the poorer nations were in the southern hemisphere, and we undertook programs of north-south co-operation. Land reform in poor countries was a targeted goal. Developed nations provided money for the underdeveloped. We felt we could manage to set the world to rights.

Thinkbit

"The world is full of people whose notion of a satisfactory future is, in fact, a return to an idealized past."

Robertson Davies



Photo: Robert VanderVennen

Global problems need a totally new approach, says Dr. Bob Goudzwaard.

What is the situation now in the late '80s? asks Goudzwaard. Have we pretty well licked the problems? We now need to admit that we have failed. Has poverty been reduced at home and abroad? Since 1980 the income of heads of families in poor nations has gone down by 10 per cent. There is more money flowing from south to north to service debts than from north to south in the form of aid. Contrary to all

Continued on page 3 ...

Mennonite school to come under public board

Marian Van Til

NIAGARA-ON-THE-LAKE, Ont. — A Christian high school here is making waves in educational circles by becoming an "alternative school" within the public school system.

Eden Christian College, owned and operated by the Ontario Conference of Mennonite Brethren Churches, will come under the jurisdiction of the Lincoln County Board of Education as of Sept. 1, 1988.

Eden's current board will remain operative, but decisions regarding teacher hiring, curriculum, admissions, etc., will be made "by consensus, by an advisory committee made up of equal numbers of members (four or six) from each board," says Rudy Bartel, Eden's principal.

Bartel candidly admits that being under the ultimate authority of a public school board raises concerns as to whether or not Eden will be able to maintain its Christian character.

"We will maintain our Bible program and [daily] chapel," says Bartel. "We will lose our ethnicity," he continues, but doesn't see that as a bad thing. Bartel says, "The Ministry of Education told us, 'You are taxpayers; you are entitled to this.'"

"We will have access to the resources in the country, we will be able to offer courses we couldn't offer, salaries will rise and students won't pay tuition," says Bartel. (As a principal, Bartel's own salary will eventually rise by \$15,000. That points out the "huge disparity" (20-25 per cent difference) between salaries Eden is currently able to pay and salaries paid in the public school system.

Money the issue

Albeit in a different way, money is the

key issue, Bartel admits. For all of its 52 years, Eden has been a "church school" — it is run by the Mennonite Brethren provincial Conference, not by a society of parents as is each school which belongs to the Christian School's International (CSI) group.

The MB conference was contributing \$360,000 of the \$600,000 the school needed annually. The rest came from tuition fees which are \$1,850 per year for supporting members and \$2,850 for non-supporting (i.e. non-Mennonite) members. Several years ago, however, Bartel says, the conference told Eden that it could not continue to rely on previous levels of financial support. It should look for alternatives: becoming a regional rather than provincial Mennonite school, relying on an association of churches of various denominations, or becoming an "alternative public school."

In the last few years, Eden has had difficulty attracting enough students, partly because of an out-of-the-way location and partly because of the high costs involved.

Legal but uncommon

Despite cries of "foul" from some
Continued on page 2 ...

In this issue:

Two letters apply different strokes to Latin American problem p. 10
Interview with a regal Palestinian woman p. 11
The life and work of Albrecht Durer pp. 12, 13
Getting ready for religious television network p. 14
Business organization explores "inner" questions p. 15

Challenge Islam at two levels: radio minister

Bert Witvoet

BURLINGTON, Ont. — Islam is not a state church, according to Rev. Bassam Madany, evangelist in the Arabic language ministry of The Back to God Hour. "It's much worse — it's a church state."

Madany spoke at the fourth annual convention of the Reformed Christian Business and Professional Association (RCBPA), held in the Holiday Inn. Because Islam functions at the religious and political level, Christians have to respond at those two levels as well, said Madany.

At the religious level, he himself engages in a forceful response to Islam by addressing his gospel message in Arabic to millions of Muslims and Christians throughout the Arab world.

Madany, born and raised in Syria, knows the people of the Middle East. His father had been converted from the Syrian Orthodox Church by Reformed Presbyterian missionaries. He and his Canadian-born wife, Shirley, were missionaries in Syria from 1953 until 1955, when government restrictions curtailed the work.

Continued on page 3 ...

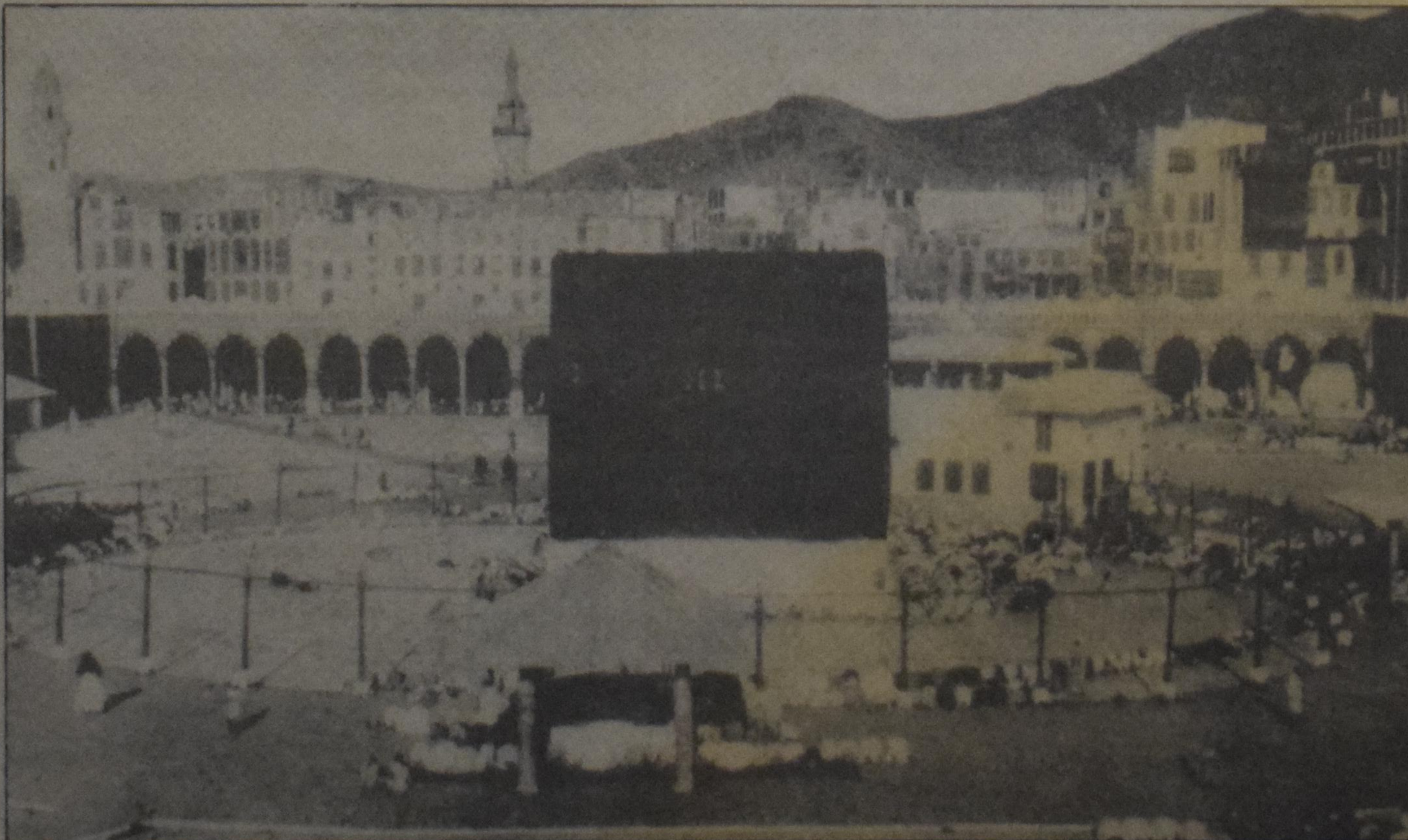


Photo: Collier's Encyclopedia

View on the inner sanctuary, the Kaaba, which has no windows and only one door, inside the Great Mosque of Mecca, the Haram, an open quadrangle about 540-ft. long and 365 ft. wide, surrounded by thick 25 ft. high stone walls.

News

Mennonite school to come under public board

... continued from page 1.

public school supporters, current laws allow for alternative schools to be founded and operated under public boards. But the practice is uncommon and depends on having "very open public and private boards," explains Bartel.

Harold Jantz, former Eden teacher and former editor of the *MB Herald*, now editor of *Christian Week*, says there is such a school in the Rainy River-Fort Francis area of northern Ontario. The formerly Mennonite school is now the Sturgeon Creek Alternative School (Grades K-12). The situation there has worked well.

However, in Calgary, the Logos Christian Secondary School (and several other schools) tried the same experiment. Logos became so popular with parents that public school board members wanted to "undo the deal," says Lyle McBurney, head of the Toronto-based Ontario Association of Alternative and Independent Schools (OAAIS). And in a stranger twist, a Jewish school in Calgary, also having met problems while operating

under the public school board, eventually came under the jurisdiction of the Catholic board, notes McBurney.

Sign of what's to come

McBurney says he thinks the Eden pilot project is good in that "it illustrates that there will have to be a change of policy" towards alternative and independent schools on the part of the government. He sees it as "a sign of things to come."

He agrees with Bartel that such situations can only work well if the character of the public school board to be involved is "right." But that can be a big *if*. "The political instability of boards over time is something you have to watch out for," he warns.

McBurney points out that in the Eden agreement, a draft of which he has read, "The statement of Christian purpose is simple but clear." As for the schools his organization represents, he says, "We don't want to be bound by all the regulations that public schools function under."

Harold Jantz says his main concern for Eden is "not in the near future" but for "what can happen over the years." He thinks "as long as there's an active church community

involving itself with the school, which there is, it can work fairly well." Over a period of years, however, he thinks that may erode as the former support community is required to make less sacrifices on behalf of the school.

Henry Kater, principal of Beacon Christian High School in St. Catharines, Ont., has been in contact with Rudy Bartels. Beacon is a CSI school which, so far, has not been interested in becoming an alternative school. Kater says, "I'm sure our board will look at the situation quite thoroughly and respond to our membership. They're interested in what's going on at Eden."

Kater explains that his concerns are for what might happen "in the long term, to the school's perspective, to teacher hiring, to student admissions. I have more questions than answers at this point. You almost have to wait

five years to see where it goes."

The other end

Gary Holmes is looking at the Eden pilot project from the other end. Holmes is director of education for the Lincoln County Board of Education. "Our role as public educators is serving our community," he says. "We like the deal; it is serving the community." Holmes denies that the move is one which will help bolster public school enrolments which, province-wide, have sagged substantially since Catholic schools have been allowed government funding. "We haven't lost enrolment [locally] to any significant extent," he says. "This would have happened with or without Bill 30 [the Catholic funding legislation]."

Holmes' reply to the question, "is Eden giving up anything by coming under your jurisdiction?" was "Oh, absolutely. First of all,

authority to [their] school. The right to have an exclusively Mennonite staff and exclusively Mennonite students." (Bartel says Eden has never maintained a staff and student body that is exclusively Mennonite; it has wanted to be Christian in a broader sense.)

Holmes brought up a point which CSI school supporters cite when arguing against the move that Eden is making: "It is the *intent* of the Lincoln board to appoint people they want as teachers. But if there's a person with seniority who needs a job, they know and we know that that person would have to be retained rather than [hiring] someone who might be their first choice."

Rudy Bartel and Eden's board, however, feel that that is a worst-case scenario. They are confident — and have to be, they admit — of the goodwill of the Lincoln County Board of Education.

Advertising ban imposed on Bible study video series

LONDON, England (EP) — A distributor of Bible story videos is challenging a decision made by the United Kingdom's Independent Broadcasting Authority to ban television advertising of the product.

According to Dan Wooding of Open Doors News Service, advertisements for "The Great Adventure" Bible story video series were initially banned in accordance with the Great Britain Broadcasting Act of 1981 which states in part: "No advertisement may be inserted by or on behalf of any body, the objects of which are wholly or mainly of a religious nature, and no advertisement may be directed towards a religious end."

Charles Cordle, managing director of Better Video, the distributor of the product in the United Kingdom, argues that the prohibitions of the act are not relevant to the series since "this is not a matter of a religious body advertising to further a religious purpose, rather it is an instance of a commercial venture."

Cordle also contends that the IBA ban on "The Greatest Adventure" series has been

applied selectively. Cordle's attorneys have pointed to inconsistencies in the enforcement of the law by citing examples of record companies which have been allowed to advertise albums of Christmas carols, hymns and gospel songs. In another case, one of the independent TV stations advertised a children's Bible following the broadcast of a TV series entitled "God's Story," which retold stories from the Bible.

Cordle contends that he is a target of the IBA because of his association with a Christian organization that works with churches involved in spreading the gospel with their self-produced media programs.

"The IBA is discriminating against Better Videos because of my avowed Christian faith," he said. "And because I initiated the Trinity Trust, a British foundation which provides support and encouragement to the churches" by supporting their efforts to produce a quality product that presents the Christian message "through various media."

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Israel's painful unmasking



The horrors being uncovered in the Israeli military's attempts to squash a Palestinian uprising remind us that international tolerance of intolerance is a reality. Christians sometimes wisely avoid drawing historical parallels, but

the nature of recent atrocities makes the evasion of painful realities difficult.

Bizarre attempts to bury Palestinians alive with a bulldozer and orders for Israeli forces to break bones should jolt our thinking. A Palestinian effort to imitate the famous voyage of the Exodus was guaranteed to activate our memory's history files, but blasting the ship apart with a limpet mine was no less calculated. In the West Bank and Gaza Strip atrocities we've witnessed an army breaking the law and its own norms which forbid the use of force to "punish, torment, humiliate and shame."

Rejected demands

Differences in Israel's own responses to these events reflect the historic roots of the problem. There have been calls for good government in Israel. Prominent Israeli writers sharply criticized the attacks. Israel's attorney general criticized the army's actions. And Deputy Chief of Staff Maj.-Gen. Ehud Barak said the brutal conduct was totally unacceptable. He acknowledged that the Palestinian uprising is due to "decades-long frustration on a personal, political and economic level."

The military has taken disciplinary action against some soldiers. But the problem remains that good government is not likely to develop as Israel is currently constituted. Defence Minister Yitzhak Rabin rejected demands that he issue specific guidelines to curb the use of excessive force against Palestinian protesters. Related cases of rights violations are now going

to the Israeli Supreme Court but military police have threatened people in such cases.

Condemnation alone, domestic or international in origin, will not quell the unrest. Israel is a racially and religiously discriminatory state. Discrimination is built into the legal structure of the state, with different rights for people depending on their religion or whether their mother is Jewish. Palestinians have been forced either to emigrate from their ancestral homes or to suffer third-class citizenship, enforced with varying degrees of repression. Oriental Jews are second class citizens in Israel. This Zionism is racism.

If peace is to come to Israel, the injustices of the past must be righted. From a theological perspective, in our time, all traditions and races can be counted as Abraham's seed and the promise for all who believe as Abraham did must be respected. The political reality is that both Jewish and Palestinian people need a homeland. Neither should have an ethnic state which wreaks injustice.

Certainly, negotiations to heal the wounds of the past, to right land confiscations and discriminatory laws and provide place for all God's creatures are not a simple matter. But Canadians viewing the atrocities unnecessarily complicate the issues if they struggle to wrap the face of Israel with a holy mask which never did fit.

Israel is drawing renewed international criticism which recently included that of visiting Canadian MPs. Events forced Washington to act, resulting in its peace plan proposals. President Reagan's officials would have liked to avoid the Israeli-Palestinian problem in the last months of his term in office. The issues are also sensitive for Canada's prime minister, yet he can neither evade the focus of the historical spotlight on Israel nor the ballot box. Some lights are just going to shine, even if we look through blinders.

But someday, justice and peace will reign.

Gus Polman is the Edmonton-based development education coordinator for the Christian Farmers' Federation of Alberta.

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Global crisis calls for pre-care, says Christian economist

... continued from page 1.

expectations, the rich of this world are getting richer at the expense of the poor.

In the '70s we believed we could solve the environmental crisis. But in spite of all we've done, it's gotten worse. "Desertification" has been added to the vocabulary, and the destruction of the world's great forests is speeded by our splendid technology.

Now in 1988 we are scared. Our best brains, money, technology and will power have

failed. We are on a downward spiral headed toward global destruction.

What's happening? How did world problems get out of control? In his usual way Goudzwaard looks beneath the surface for the most fundamental causes, causes that are likely to have deep religious meaning.

Modernity is the problem

He finds his clue in the word *modernity* which he has picked up from the late Bernard

Zylstra, former political scientist at the Institute for Christian Studies in Toronto. Modernity is a pressure for more and better, for change that makes stronger. It looks only to itself, finding its meaning and justification only within itself. Modernity in economics means a constantly stronger economy, with increasing use of money and the power of money. Modernity in technology means constantly modernizing with faster, stronger and more efficient instruments. Upward

and onward is the cry. Enough is never enough.

If you head a business or are an engineer you understand modernity and live by its rules. Modernity seems necessary — what else is there if you want to get ahead? Now let me ask you this question, says Goudzwaard. How can we help the poor, restore the environment, improve the quality of labour, reduce alienation? With money, technology and goodwill, you say.

Aha, responds Goudzwaard, you have fallen into the trap of thinking in terms of *post-care*, of treating a problem after it has arisen. What we need is *pre-care*, acting in such a way that problems do not arise. Modernity and the progress-syndrome are able to think only in terms of the morning-after pill, not in terms that will prevent the problem.

Modernity is tied to the idea of human autonomy, says Goudzwaard, the idea that people are ends in themselves, that meaning rests within the individual person, and we can create our own happiness. Modernity sees humanity, people in community, as a hindrance, not a blessing. Moderns want to overcome the restraints of their own humanness.

The root cause of our global problems is that people are unwilling to accept the limitations that go along with being human. There is a lack of awareness of how we have been created. To address the global crisis of our time we must learn to live in harmony with the laws

of God, which is the key to pre-care of the earth and its creatures.

Pre-care means living by God's norms

We must exercise pre-care for other people and for the environment. This means that we must be content with *enough*, which connects with Paul's testimony about contentedness in Phil. 4:11. There must be a sharing with others, and not only of our leftovers. We must choose life with the God of life, who must be recognized as the renewer of his covenant with people and with his creation. We must choose for justice and stewardship, which is different from pressing for a steadily rising standard of living.

If we choose for pre-care that fits God's laws, we will choose for such things as prevention of pollution, we will challenge the building of new pipelines and hydro transmission lines that threaten the good things of creation, and we will think about sexual activity before conception and not just about abortion.

Dr. Goudzwaard is professor of economics and social philosophy at the Free University of Amsterdam, and chairman of his country's Interchurch Co-ordination Committee for Development Projects. His speech on Feb. 23 was jointly sponsored by the Institute for Christian Studies and by Citizens for Public Justice, as part of the latter's 25th anniversary celebrations this year.

Challenge Islam at two levels: radio minister

... continued from page 1.

Lost the gospel

Through the centuries, the Church of the East, which originally formed the nursery of the Christian faith, succumbed to Islam, said Madany. For 1300 years the majority of people never had the opportunity to hear the gospel. About 16-million Christians remained in the area between Egypt and Iran. But their faith was choked off by traditionalism and heresy, and they never experienced the Reformation.

Since 1800 "missionaries brought us the gospel which we had lost," Madany recounted. After World War II most of these missions came to an end as Islam asserted itself in countries specially designated as Muslim states.

"However, the Lord opened new doors by way of radio," he told his audience. He noted that he gets hundreds of letters every week, some coming even from the holy city of Mecca in Saudi Arabia.

Mecca was purified of pagan idols by the prophet Mohammed in 629 and declared sacred. No pagan, which for Muslims include Christians, may enter the city. It's a source of satisfaction for Madany to know that his ministry does penetrate the city and that letters indicate that Christians live in Mecca.

Expose human rights violations

But it's not enough to address the Muslim faith only



Rev. Bassam Madany addressed a luncheon gathering at the RCBPA convention

through preaching, said Madany. "The people of God have a political task in a legal way. One thing that is needed is to speak openly about the lack of human rights in the Muslim world. We must not zero in only on the Marxist world."

Madany thinks that it's because of economic links with the Arabic world that western countries remain silent about atrocities occurring in Muslim countries. He gave the example of how Kurds have been persecuted by Iran, Turkey and Iraq for a long time and that the West seldom protests these actions.

He also urged Western countries to deal "righteously and fairly with the Muslim countries." He specially drew attention to the injustices perpetrated against the Palestinians. The West has given Israel a carte blanche in dealing with the Palestinians, he said. He pointed out that the Palestinian question is the litmus paper for the Muslim world.

Part of a saner attitude is to encourage the moderate regimes such as Egypt, he said. Radical Islam dreams of a utopian Islamic world. "They borrow Marxist jargon, and call themselves 'liberators' opposing 'oppressors.'"

"Radical Islam (Madany prefers this term to 'Muslim fundamentalism') calls on people to live in an unreal world, he said. Adherents are called upon to practise denial on a national and international scale. "We must tell the Muslims to face the problem of unemployment and population explosion."

According to Madany, a secular mind cannot deal with Islam. It will never understand Islam nor appeal to it. Only Christians can face the challenge of Islam, he feels.

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Head office: 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9; phone: (416) 682-8311. Office hours: 8:15 - 4:15 p.m.

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Publisher: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Jeff Adams, Paul de Groot, Stan de Jong, Margaret Griffioen-Drenth, Anne Hutten, Reinder J. Klein, Angela Terpstra
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bowman
Layout & Design: Margaret Griffioen-Drenth
Typesetting: Kim Yungblut

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Peter DeBruyne, Nicholas B. Knoppers, Alayne Langerak, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen.

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Editorial

Armenian blood still runs thick

Reports of protests in Azerbaijan and Armenia, two neighbouring Soviet socialist republics, show that nationalism is not dead even in the Soviet Union. Similar protests in the Baltic states indicate that ancient peoples do not easily forget who they are. Just lift the blanket of oppression a bit in the name of *glasnost* and *perestroika*, and the true feelings of a people emerge almost immediately. It remains to be seen how much expression of true identity the Soviets will tolerate. One thing is certain — greater powers will always protect their own security, even at the expense of the freedom of lesser countries and groups.

The history of Armenian independence is a sad reminder of that political reality. Armenia was overrun at various times by Assyrians, Medes, Persians, Romans, Parthians, Greeks, Arabs, Turks and Russians. Its former territory has finally been divided into five sections: two Soviet republics, a large area in Turkey, and smaller sections in Iran and Iraq. Several massacres occurred, one in 1896 when an estimated 200,000 Armenians were killed by the Ottoman Turks. Between 1909 and 1915 more massacres were carried out during the rule of the so-called Young Turks. The death toll reached an estimated 800,000 this time.

He who is without sin ban the first camera

Israel may soon be following South Africa in banning reporters and photographers from areas of unrest. From the point of view of those who believe that the military and police are doing what they have to do — keep order — it makes sense. The Palestinians have a good thing going for them. They start throwing stones, which by most outside observers is considered a naughty but not criminal activity. It's typically child's play to throw stones.

Over against that "innocent" activity cameras faithfully record the "criminal" activity of soldiers. Some of the activities *are* criminal, like burying people with a bulldozer, but many are not. Most of the time Israeli soldiers are trying to disperse the stone throwers.

It is clear that what is going on in Palestine is a public relations battle. No doubt, it is a costly public relations battle, especially for the Palestinians, who by now have lost some 60 lives; but it is fought on the battlefield of international papers and television sets. So far the Palestinians are winning, and that fact is not lost upon the Israeli, who may soon decide to ban news media from the West Bank and Gaza Strip.

But as so often happens in these situations, the real issue is lost sight of. Israeli citizens and politicians who favour the ban do so because they do not want to recognize that behind every stone thrown at them is a Palestinian life that has been robbed, killed or maligned. Almost all the "neighbour" commandments of the law of Moses have been violated when it comes to how the Palestinians have been treated.

So the debate is going to be over whether or not cameras encourage stone throwing. Of course they do. Cameras would also have encouraged stone throwing when the Nazis led Jews to the gas chambers. Until the real issue of injustice is faced, the rest is only camouflage and foam beating, whether the place is South Africa or Israel.

Armenia is the country where Noah's ark came to rest on Mount Ararat. It is likely that the Christian faith spread to Armenia soon after Pentecost. The Acts 2 account mentions Cappadocians, a people living on the western border of Armenia. We do know that Armenia became a Christian country some 20 years before Emperor Constantine established the Christian faith in the Roman empire.

At that time (A.D. 303), King Tiridates was converted through the missionary efforts of Saint Gregory of Armenia. The main church, even today, is the Armenian Gregorian Church, an independent, ritualistic church.

Today, it is estimated that there are between three to four million Armenians left in the world. A sizable contingent lives in the United States, especially in California.

It is good for us Canadians to take the opportunity which current events present to learn more about oppressed peoples struggling for freedom. We hope that schools will take the time these days to briefly study the history and culture of Armenia. It is the knowledge of a people, *our* knowledge too, that keeps the hopes of nationalism alive. A people without knowledge of its own past perishes.

It's encouraging to know that 60 years of communist indoctrination, cultural Russification and political administration have not obliterated the self-awareness of the Armenian people, most of whom are still Christians. For centuries these plateau and mountain people have been pawns on the playing boards of power-hungry neighbours, political giants who don't understand that God calls *all* peoples to live out their unique nationhood in freedom and tranquility. It now appears that the blood of a common language, culture and religion runs thicker than the water of political shenanigans.

God bless the Armenians!

BW

Letters

VanderVennen should stop singing

First, thanks for C.C. We have read the paper for as long as it has been printed. I like most of the editorials. Carl Tuyl (His Majesty in writing) I never miss reading. Herman de Jong? Great. What a man of God. And he knows so much about human nature (I am evil, born in sin, Thou, o my Lord, requires truth within.)

But... that editorial by Dr. VanderVennen dated Feb. 19, singing the praises of dictator Gorbachev, really, that is too much. O yes, I really think the Russians are a fine people. They have great writers: Dostoyevsky, Gogol, Tolstoy, Solzhenitsyn. According to Solzhenitsyn in *The Gulag* and in *The First Circle*, the police state is still there. It is still a closed society. It is still a godless society.

A few weeks ago Gorbachev addressed the Central Committee and told them "We will continue with the ideals of Lenin."

Yes, VanderVennen, what about

Russia, Eastern Europe, China, Afghanistan, Cuba, Angola and more of these satellites of this evil system?

Jacob Hamstra,
Bradford, Ont.

Response:

VanderVennen's editorial addressed the fact that there is less need for a cold war strategy today because the Soviet system is showing serious weaknesses and is less threatening. He did not sing the praises of anyone, least of all Gorbachev, nor did he deny the evils which a totalitarian regime afflicts on countries.

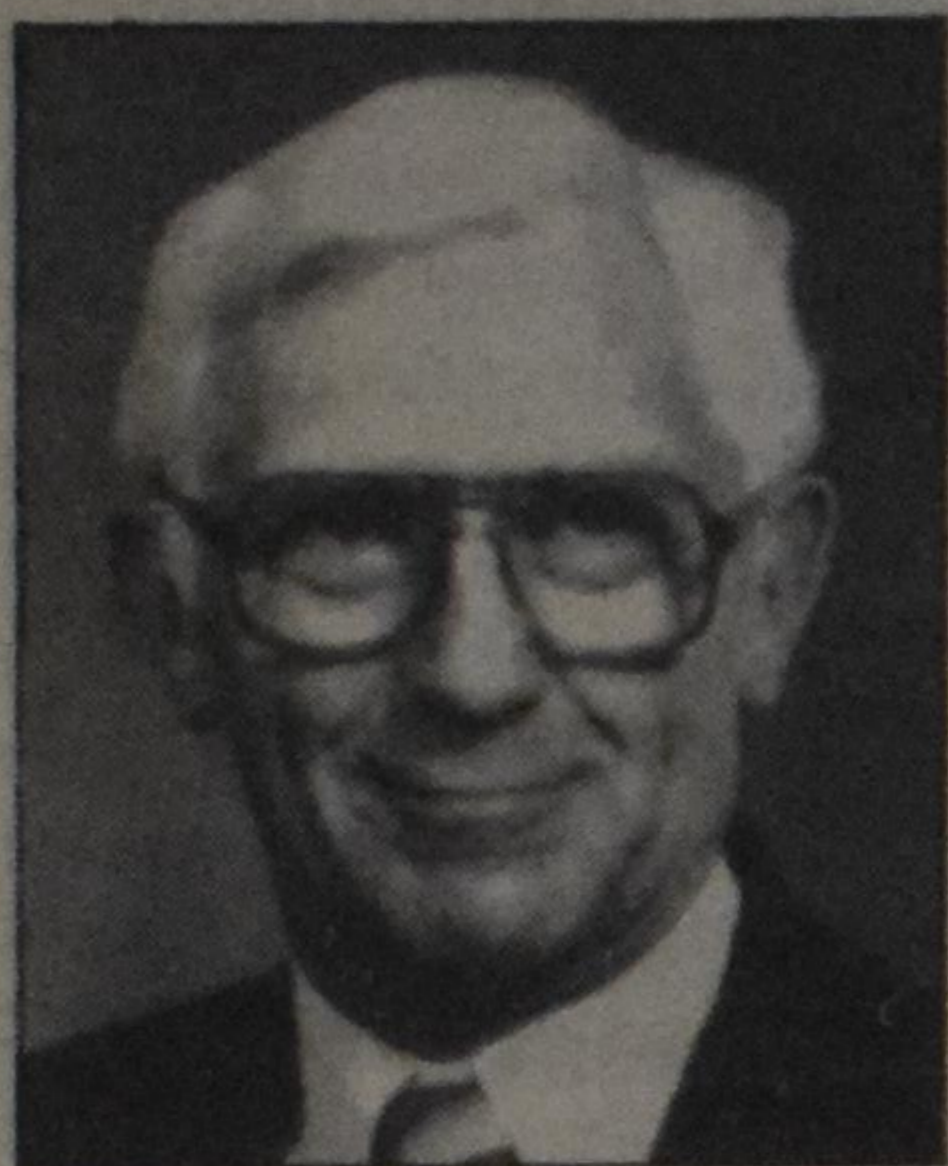
BW

What are friends of God for?

It's time I put pen to paper and express my appreciation for Wayne Brouwer's efforts in his "Friends of God" column. His writing is spiritually sensitive and intellectually stimulating. Thanks, Wayne.

Sam Da Silva,
St. Catharines, Ont.

SKYLIGHTS/WILLIAM R. RANG



“Obviously my brother is not the Prince of Orange. If he were, I would be too. And yet, a prince I am.”

The Prince of Orange

When one of my brothers and his wife visited us from The Netherlands last summer, we decided to see the Niagara Falls. The day was a sunny one. There were cars and buses here, there and everywhere — no place to park even for our modest-size automobile.

Right in front of the Falls I spotted a parking spot that was obviously to be reserved for high officials. It was empty and it was guarded by a police woman. In an instant I decided to try something off-beat. I drove up to the police woman in her booth, stopped, and while I pointed at my brother asked, “Would you believe me if I told you that this gentleman is the Prince of Orange?”

At the time I wore my favourite Royal Marines sweatshirt. She looked at it and was impressed. “He would like to see the falls for just a minute,” I added. The policewoman looked at my shirt and then at my brother who had put on his most serene face. “For a few minutes is OK. We’re expecting visitors.” I grinned and thanked her, mumbling gratefully that she was a good sport.

Obviously my brother is not the Prince of Orange. If he were, I would be too. And yet, a prince I am. My mother instilled that idea in me when I was still a young lad. She had sewn me a most beautiful “Sunday outfit.” It was velvety and had intricate decorations stitched on it. Mom called it my “prince’s gown” (*prinsjes pak*). Her lesson was simply this: you are a prince because you are a child of the King. All God’s children are princes and princesses.

But being princes and princesses brings responsibilities. We must behave, think, and speak royally. We must display obedience and love; we must be good listeners and we must be open towards others.

I read somewhere that the princesses of Orange in The Netherlands were very carefully trained and educated by their parents. I remember that the princesses admitted that at times it was very difficult to demonstrate royalty in their every day lives. But they tried.

I’m still a prince, I’m sure. All the elements of royalty have been given to me by the King. Now I and all children of the King must demonstrate in word and in deed that we possess them.

William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.

Longer Letter

Warns of M. Scott Peck’s “psychologized spirituality”

Re: John Vriend’s review of *The Different Drum* by M. Scott Peck.

Although this specific book review was commendable and quite comprehensive, I feel the reviewer did not adequately warn the readers of *Calvinist Contact* concerning M. Scott Peck’s background.

The reader should be made aware of the fact that Peck is first and foremost a psycho-analyst trained and educated in the tradition of Carl Jung, whose theories and philosophies are at the heart and core of much of the seduction taking place in Christianity today.

M. Scott Peck came to Christianity by way of Zen Buddhism, which is very much reflected in *The Different Drum* — he quotes more from the gurus of Eastern religions than from the scriptures. Peck’s God is a God who has been filtered through the grid of Jungian psychology.

I, too, have read *The Different Drum*, *The Road Less Travelled* and *The People of the Lie*. Nowhere do we find any evidence that Peck came to know Christ and salvation through the preaching of the Word as illumined by the Holy Spirit. Instead, we learn from *The Road Less Travelled* that the “collective unconscious” is God. Peck believes that the goal of spiritual development is that we become life forms of God. (pg. 269-282) Peck’s Christianity is a psychologized spirituality. According to Peck, the grace of God is manifested when content from the unconscious domain bursts into consciousness. Doing the will of God is following the instructions of our unconscious domain rather than fulfilling the desires of our own ego. Faith means trusting that the content of the unconscious domain is good, right and helpful. These facts pervade all the

writings of Scott Peck and is clearly a syncretism of biblical Christianity with Jungian psychology.

Like Carl Jung, M. Scott Peck rejects the fact that humanity is sinful and in need of redemption. Peck clearly brings out the following fact in *The People of the Lie* — human beings are potential life forms of God, in need of “peeling.”

In November 1986, Peck was the featured speaker at the 20th anniversary celebrations of the Christian Counselling Services in Toronto. Speaking to a crowd of 700 people, his first address dealt with the relationship between spirituality and sexuality. According to Peck, “Humanity’s spiritual dynamic is a quest for union and completeness — union with God. Both sexuality and spirituality represent a search for fulfilment in wholeness.”

Peck introduced his audience to the concept that God is a sexual being. “Using the language of psychology, he (Peck) argued that humans come to understand God by projecting what is best in human nature back upon Deity. In scriptural terms, this is to say that since men and women are created in the image of God, we may infer from our human nature qualities that exist surpassingly in God. Thus, Peck reasons, if there is sexuality in humanity, then the attractive power of sexuality must have its basis in God.” (*The Observer*, January 1987).

I urge readers of *Calvinist Contact* to read Peck’s books with discernment and prefaced with prayer. Above all, check his theology as expounded in his books with that of Holy Scripture, realizing that today more than ever we are responsible for “testing the spirits.”

Adriana van Hooydonk,
St. Catharines, Ont.

Serpentine wisdom needed in debate on abortion

I would like to thank Mr. Bill Van Dijk of Chatham for his letter “Change the debate on abortion” (C.C., Feb. 26). He echoes my sentiments exactly.

I abhor the killing of babies and took part in some of the earlier demonstrations at the Morgentaler clinic. I was keenly aware of the polarization. I have since directed my energies elsewhere.

This is a time when we have to be “wise as serpents” and influence the government by proposing just legislative policies based on biblical directives. To that end I have joined forces with Citizens for Public Justice.

It has been a great learning experience so far. Most of all it has brought home

to me how relevant the Scriptures are in the area of politics.

So, Mr. Van Dijk, your letter was much appreciated!

Johanna Peetoom,
North York, Ont.

Counselling clinics have limited role

Your article on our “caterpillar” (“Salem looks for ‘butterfly’ status,” C.C., Feb. 19) was a good piece of journalism. I wish to correct the reference to Berger and Neuhaus because it is important in developing a proper understanding of the role counselling clinics play in daily life.

Families, neighbourhoods, and church communities are the “mediating structures” that stand between the individual and his private life, and the

large institutions of public life, according to Berger and Neuhaus. Your story included clinics among the mediating structures. However, it is my opinion that professional counselling and mental health clinics need to be in support of these structures, not take over from them or even be at the same level.

Professional counselling becomes problematic when it is a form of paid friendship which makes up for a lack of a caring and loving community where we should all be competent to counsel. We should certainly work on an expansion of special services, but not when the “butterfly” drifts away from its garden.

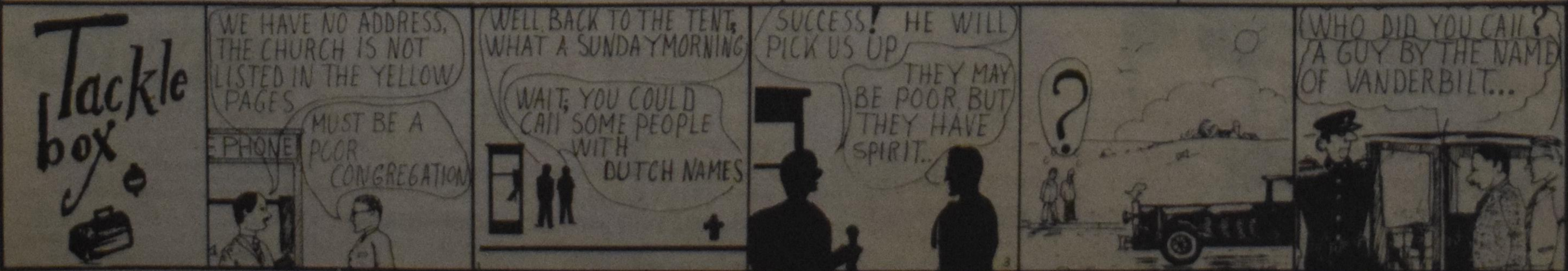
Hank Van Dooren,
Interim Director,
Salem Christian Mental
Health Association

Notice to B.C. readers

I hope to be in British Columbia for a week in mid-March. I will be in Vancouver and Victoria Mar. 15 and 16, and in Smithers and area from Mar. 17 to 22. If anyone wants to contact me, I can be reached at the residences of Henk Oldejans in Richmond and Curt Gesch in Smithers during those days.

One of the purposes of visiting B.C. is to look for people who can act as reporters for *Calvinist Contact*. I’ll be happy to talk to anyone who has a warm spot in his or her heart for Christian journalism.

Bert Witvoet



Church

Marian Van Til, church page editor

Canadian relief worker combats poverty in Mali

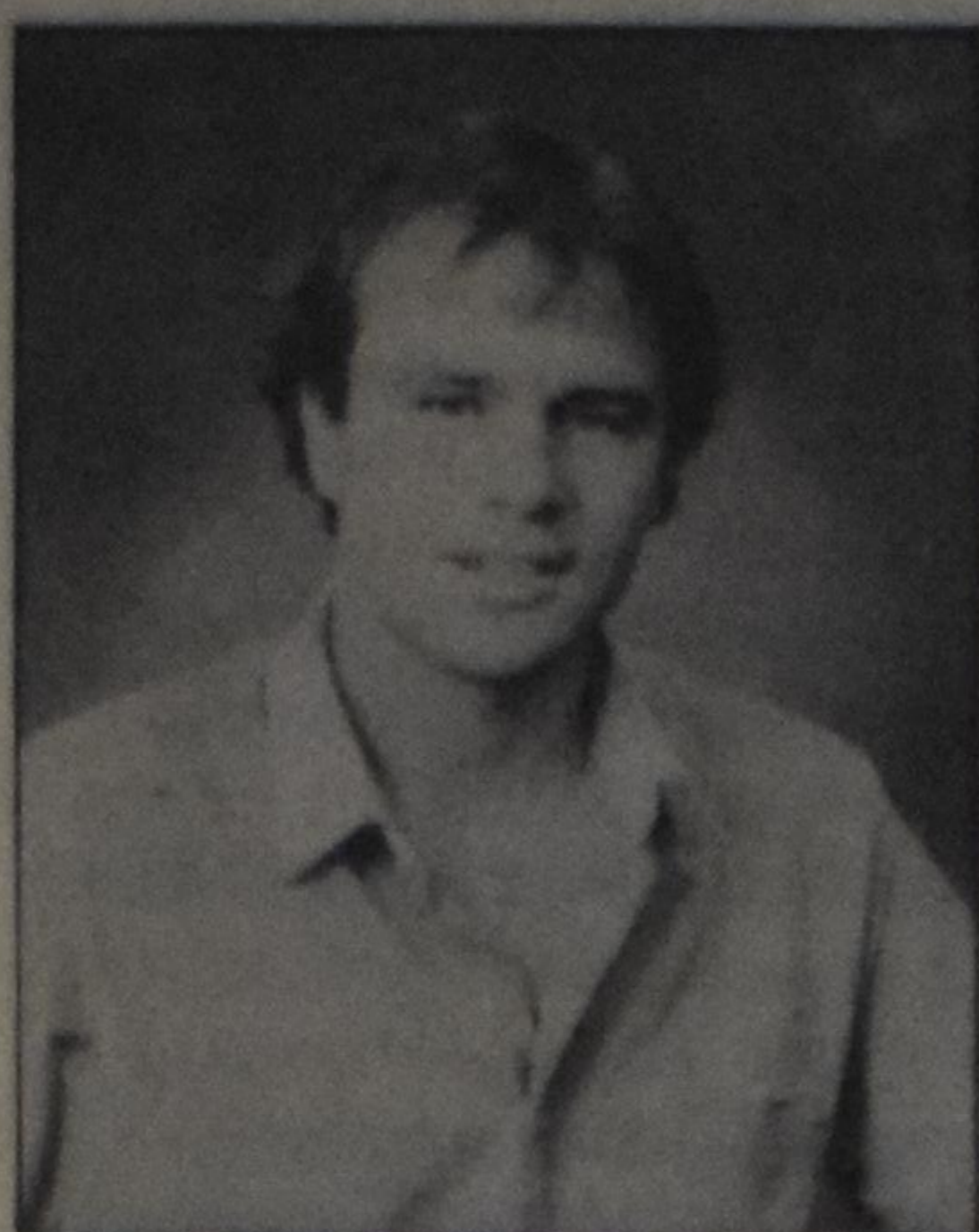


Photo: CRWRC

CRWRC worker William Postma: encouraging villages toward self-development.

CRWRC — "The help we offered was temporary and small — a little advice and a little motivation — but enough, we hope, to make the villagers more able and eager to help themselves in the future," says William Postma as he reviews his year and a half in Mali, West Africa. Postma, 26, is a native of Chatham, Ont., and a former

teacher at Chatham District Christian Secondary School.

Postma, lived in hunger-stricken Mali as a food-for-work advisor with the Christian Reformed World Relief Committee (CRWRC).

"Our project encouraged villages to take their own self-development responsibilities seriously by thinking and working together," he comments.

It was Postma's job to co-ordinate both initial surveys and follow-up analyses, as well as the actual distribution of food.

Two cents for a rat

A village first had to set up a development committee to talk regularly about problems and ways to solve them.

"Problems, for example, like the many rats and mice that cause damage in gardens," he says. "The people might suggest to bring in more cats. Or pay the children two cents for each

rat or mouse they caught. Or clean up the village. Or place a lot of thorns on the ground around the gardens."

The committee then motivated the villagers to work and requested that they pay 10 or 25 cents a month to enable the committee to purchase project materials.

"Once assured that the villagers were doing their work," explains Postma, "we brought in a certain amount of food for the committee to sell at a reduced price. The money generated remained in the village to buy what was necessary to continue the self-development."

Postma says that the Malians live much as their ancestors did; donkeys are beasts of burden and cattle help farmers till the soil. Boys as young as four are shepherds of flocks.

Poor eating, drinking and hygiene habits cause many diseases among the children, he notes. The severe famine

of 1982-83 and insufficient food production in following years caused people and cattle to die of starvation.

Building bridges

"CRWRC joined the Norwegian Stromme Foundation in grain distribution," says Postma. "We purchased the grain in nearby countries. More than 160 villages built bridges, grain bins, water barriers, mud stoves and community storehouses."

"We were able to witness as Christians in a Muslim country," he continues. "One group even let us show a film about the life of Christ."

"Mali has so many problems," he concludes. "It is landlocked and resource poor. The desert keeps encroaching. The comment I treasure is one by the Dag Dag village chief who said, 'But most of all you made us think what we can do ourselves.' I hope that the

Malians will continue to think about their responsibility toward their children who are the future of a country where need knows no limit."

And what about Postma's future? Fresh from his Mali experience, he is in Israel for a few months of study about desert encroachment and control.

And wherever that leads, Postma will be ready to go.

Lutheran Church leads East German reform

EAST BERLIN, Germany (EP) — A leading church member who referred to himself with an alias gave information to Western news agencies that a Lutheran church in East Berlin has become the headquarters of a grassroots movement to force reform upon East Germany's aging and authoritarian Communist leadership.

"We want to change the system from within," said the man, who used the alias "Hans Mayer" to protect himself from official reprisals. "We need to get some 'glasnost' here."

The Zion Lutheran Church close to the Berlin Wall has become a "magnet of dissent" since its youthful outspoken members began calling for human rights and democracy in East Germany. Other Lutheran churches are also becoming rallying places for young adults seeking change.

"You can only get democracy when you fight for it," said Mayer.

There are no official estimates on the number of active dissidents gathering in East Berlin's 90 Lutheran churches, but informed sources put the number at several thousand.

Certain current events have given strength to the movement, particularly the Chernobyl nuclear fire in 1986.

"Chernobyl was the biggest boost for the movement," said another church member who asked not to be identified. "People interested in ecological questions started to go to meetings in church basements, because they soon found out the church reacted to their demand for a room."

Christians imprisoned in Malaysia need support

SINGAPORE (WEF) — After a spate of arrests last fall, a group of concerned Malaysian Christians sent a public statement to World Evangelical Fellowship recently for it to disseminate.

The group, which said its members must remain unnamed "for obvious reasons," stated that its purpose in issuing the statement was to give interested groups as accurate a picture as possible of the situation in their country, and to help them pray more intelligently. A secondary aim, it said, was to correct any exaggerated reports that might be circulating.

The body of the group's statement said: "It is believed that of the 96 persons so far detained under the Internal Security Act, 12 are Christians who are possibly being held for Christian activities."

Orchestrated attack

"Heretofore, no drastic action has been taken by the government, so far as we know, against either the few persons

who have publicly renounced Islam and become Christians or against those who have been witnessing to Muslims.

"In recent months, however, there seems to have been an orchestrated attack in certain sections of the Malaysian press against Christians in this country. Such attacks have included:

- Charges of Christians attempting to convert Muslims using bribes, material comforts, and women (*Star*, 9 Oct. 1986; *New Straits Times*, Oct. 9, 1987)

- Charges that Christians offered a \$10-million bribe to the Islamic Centre in order to allow a Pentecostal World Conference to be held in Kuala Lumpur this year, after the Religious Affairs Office had rejected the application to hold the conference. (*New Straits Times*, Nov. 7, 1986; *Mingguan Islam*, Jan. 9, 1987)

- Allegations that the burning of mosques in Malaysia was done by Christians (*Mingguan Islam*, Sept. 11, 1987).

- Reports of a government proposal to ban the Bahasa Malaysia version of the Bible, *Alkitab*, because it might be used to influence Muslims (*Berita Harian*, Sept. 14, 1987; *the Star*, Sept. 27, 1987).

"The cumulative effect of these unsubstantiated charges, together with the present political situation, may have prompted in the arrest of 12 persons.

"As they have been detained under the Internal Security Act, which allows for detention up to 60 days without charges being preferred (the period may be extended indefinitely) we know of no specific charges against the 12 Christians. To the best of our knowledge, they are in solitary confinement. Some of them have been allowed visits by their immediate next-of-kin, but they have no access to their lawyers.

Please pray for the detainees and their families, for the church and its leaders, and also for the leaders of the nation."

Commenting on World Evangelical Fellowship's role

in disseminating information about the Malaysian detainees, WEF director David Howard said, "This is one of the reasons for the existence of WEF.

When one member of the body suffers, we all suffer with him or her. So we call upon all our members to support this effort to seek the speedy release of these Christians who need our prayers and help at this time." He then cited the scriptural admonition to "Remember the prisoners, as though in prison with them" (Hebrews 13:3) and the commendation Jesus gave of those who visited the imprisoned. (Matthew 25)

World Evangelical Fellowship is an international evangelical alliance of 57 national and multi-national church associations. They are linked together to promote unity, co-operation and outreach of evangelicals throughout the world. World Evangelical Fellowship provides support and professional expertise to the members through its ministry teams and publications.

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Religion/Theology

Creeds and controversies (4) Standards or guides?

John Valk

There is the tendency in Reformed circles to use the past as a standard by which all things are measured, rather than as a guide for decision-making. Deviations from accepted thought or practice are often regarded with suspicion, and to be avoided at all costs. Witness, for example, the revival of Abraham Kuyper (Dutch prime minister, statesman and theologian) among some in the Christian Reformed Church. Great as the man may have been, one gets the impression that his thoughts, ideas and struggles for the orthodox faith become a standard by which our actions, almost a hundred years later, are to be evaluated, measured and judged.

Rather than serving as a springboard for new action, such a tendency often leads to a regurgitation of the past. It tends to close down, rather than open up, the possibility of creatively imaging God in the new challenges that come our way.

Chalcedon controversy

That, of course, is also the issue facing us as we consider the importance of church creeds formulated long ago. A case in point is the creed emerging from the Council of Chalcedon (451). This council made, among other things, a final declaration regarding the two natures of Christ. Taking the givens of scriptures, it explained the human and divine nature of Jesus via the filter and language of the (Greek) metaphysical concepts of the day.

One of the council's main concerns was to deal with the heresy of Nestorius. A monk and presbyter of Antioch, Nestorius believed that the dominant Alexandrian Christology, advocated chiefly by Cyril, Patriarch of Alexandria, had overstressed the divinity of Jesus at the expense of his humanity.

To counter this, Nestorius wanted to give equal emphasis to both natures. He taught that Christ's divine and human natures remained distinct in their unity within Jesus of Nazareth: one person, but two natures. He argued that the divine *Logos* could not be involved in human suffering and change. Also, if Jesus lived a truly human life, He would have experienced growth, temptation and suffering. Such



Photo: The Church in History

The Council of Chalcedon (451) made, among other things, a final declaration regarding the two natures of Christ.

would have been impossible if his human nature had been overcome or fused with a divine nature.

The Council of Chalcedon declared Nestorius a heretic. It affirmed that Jesus Christ is perfect in Godhead and manhood, truly God and truly man; begotten from the Father before all ages as regards his Godhead, and in the last days, because of us and for our salvation, begotten of the Virgin Mary (Theotokos: God-bearer) as regards his manhood; made known in two natures, without confusion, without change, without division and without separation. That, according to ecclesiastical tradition, made Christ the only and perfect mediator between God and humans.

Chalcedon for today

Has the church been successful in emphasizing both natures of Christ, however difficult or mysterious that may be? I fear that often, in traditional circles, Christ's divinity is prioritized at the expense of his humanity. Due to human sin, divine justice required an ultimate sacrifice, to fulfil or appease divine wrath and heal the rupture created in the relationship between God and humans.

This emphasis, however, speaks more to the intellect than to the heart. The sphere of the struggle appears to take place in a metaphysical, abstract realm; the result is that Christ's divine sacrifice

overshadows his human struggle to fully image God.

As long as we remain in an abstract, metaphysical sphere of questioning, as did the Church Fathers at Chalcedon, then these answers remain relatively sufficient and satisfying. When we struggle with present-day problems, we frequently think more about Jesus' human struggle. Then we do not want theoretical answers, but simply to understand how Jesus Christ as our model can guide us in the challenges we face today.

Our struggles today

How, for example, would Jesus, deal with "women in ecclesiastical office," still an issue in many Reformed churches? The fact that it has been an issue in our day, and was not in his day, is an indication that history moves on and continually offers new challenges that have to be met creatively. Would Jesus have acknowledged the changing times, the different positions of women today and the creative

contributions they are making? Or would He have opted for tradition as a standard, insisting on the "strait jacket" of past? The mere fact that He chose women to be the first witnesses to his resurrection, charging them to tell others, was a radical departure from conventional practice. Women could not be legal witnesses in a Jewish court of law at that time.

How would Jesus deal with the creation/evolution controversy? Would He forbid attempts to clarify, understand and interpret the first chapters of Genesis, even if it meant using terms associated with secular science (in essence following in the footsteps of the Church Fathers)? My guess is that He would encourage Christian scientists, in their tasks of uncovering the "secrets" of the created universe, to continue creatively in their investigations, in the "fear" of the Lord.

How would Jesus deal with what may be the greatest challenge facing the theological

enterprise in the last decade of this century and in the 21st century, namely, the issue of world religions? What would Jesus say to a sincere and devout Hindu, Buddhist, or Muslim? Would He condemn the means by which they seek contact with the divine as it has been revealed to them? In light of the knowledge and information we now have of non-Christian religions, perhaps it is time to take another good hard look at the theoretical answers which up to this point have satisfied our theoretical questions.

Renewing our imaging

Jesus, in dealing with issues confronting him, often deviated from accepted tradition. He did this not because accepted thinking or practices were completely in and of themselves wrong, but because imaging God was not to be limited to particular views, times and customs.

Jesus, in his full humanity, reflected a true image of God in the period in which He found himself. If He were here today, He would still reflect a true image of God. But, the manner in which this would be manifested might be somewhat different than 2000 years ago, simply because we live in a different time and place.

The way in which those who have gone before us saw fit to image God ought to serve as important examples and guides. But, because God has given us the task to continue to unfold the richness of his creation, the manner in which we image him today, both in our thinking and doing, ought not to be dictated by the past.

John Valk is campus pastor at the University of New Brunswick, Fredericton.

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Family

Cinema summaries

Marian Van Til

Taffin

Rated AA

Stars Pierce Brosnan, Alison Doody

Directed by Francis Megahy

Pierce Brosnan seems to have shucked his television pretty-boy private eye image once and for all. The few movie roles he has taken on portray tough, gritty (literally) men of little overt emotion — misunderstood loners.

Mark Taffin is such a character. He's a "collector"; he gets people to pay their debts ... one way or another. Eventually he "collects" for a whole town — his town — when its residents come up against the ruthless men behind a scheme to set up a chemical plant there against their wishes.

We've seen him before

Characters like Taffin are familiar movie figures by now; but this one turns out to be "Rambo" with a very big twist: he *thinks*; and reads; and used to be a seminary student — who has concluded that "priests don't change the world, people do." Also unlike Rambo, Taffin is a very reluctant saviour; he has scruples; and complex emotions. He's not an automated one-man death squad. And he lives in Ireland.

The story's Irish context helps save it from being an ordinary macho adventure movie. It was shot in Ireland; the novel on which it's based, the director, and the actors (including Brosnan) are Irish.

Director Megahy has infused the film with deliberate political overtones. One doesn't have to "read into" the story much to see an image of the oppressive English landlord attempting to bend the oppressed Irish to its will.

The problem with *Taffin* is that it doesn't seem to know whether its primary purpose is to entertain or to instruct. Films can do both, of course. But this one seems to have developed schizophrenia while trying. It doesn't really dare preach its message because it is looking for a popular (i.e., large) audience. The result is a film with an identity crisis — it dabbles in social criticism and dabbles in tough-guy entertainment, neither of which satisfies its audience.

Ontario arts council announces dance commissions program

TORONTO (OAC) — The Dance Office of the Ontario Arts Council has established a new incentive program for the commissioning of experienced Ontario-based choreographers.

This short-term program will allow dance and theatre organizations, music companies, festivals, cultural institutions and individual artists to commission works by Ontario-based choreographers.

The program is aimed at encouraging the development of new markets for dance; it is

available for organizations or individuals who may never have commissioned a choreographer before. It also encourages the geographical expansion of dance markets for choreographers: commissioners who are out-of-province or out-of-country may apply to commission Ontario choreographers.

Eligible artistic costs for original works include choreographer's fee; dancers' fees, music costs; studio rental for rehearsal time; set, costume, and lighting design fees and materials expenses; and travel and per diem where appropriate.

Eligible choreographers include all Ontario-based Canadian citizens or landed immigrants who are professional choreographers with a minimum of three years of experience working in the field. Companies may not commission their own dancers or artistic directors. The maximum grant for any individual commission is \$15,000 which is paid directly to the choreographer.

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When AIDS hits home

AIDS is a very big issue these days, yet many of us never really think of what it is and take it seriously. I was one of those people, who thought AIDS was just another worldly disease, never to be around me! Just another topic to grab people's attention. That did it! I found out that AIDS was in my family and killed not just anyone, but my uncle. I was hurt and confused. How could God allow such a terrible thing to happen so close to me? I was taught that God had a purpose for everything, but still I questioned this.

In a discussion on the topic in Phys. Ed. in December, we were shown a film which showed my family as they dealt with this disease my uncle had

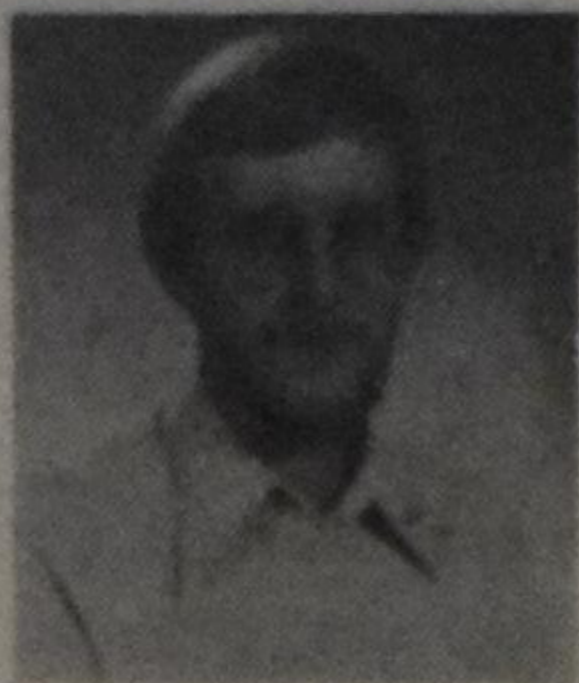
— I knew the film had been made, but had not seen it or realized it was being shown to the public yet. That was a shocker!! There was my uncle and family describing their feelings as my uncle was dying, and how they came to grips with this. I felt empty, pain and questioning: Why him? Why, God? As a class we discussed this, and the Lord gave me strength to talk about it, and also to realize that *AIDS is here!* I had a preconceived idea that anyone with AIDS was terrible. But my uncle was good. He had talent as a musician, as a businessman, yet he chose a lifestyle that ended here, something I can't condone. Yet I must still love the person, not the sin.

As our teacher said, "AIDS will be very close to you, as close as the person in the next pew." This is real and we must face the disease, the lifestyles, the results and realistically and openly act as loving and obedient Christians.

Shannon Robinson

Reprinted from *The Median*, Feb. 1988, newsletter of Quinte Christian High.

See page 20 for advertising deadlines.



MEDIA

SCAN



Henry Knoop

Healing the brokenness

Recently I had opportunity to work on a planning committee for an educational conference on the Middle East. The conflict between Israel and the Palestinian Arabs is not an easy one to present to a high school audience. The Middle East situation is hardly foremost in the minds of young people and the issues are complicated.

Why then, attempt such an unlikely topic?

The initial reason was formulated late last spring when the conference topic was chosen. So often we who live in relative peace in Canada hear reports on the news of fighting and trouble in other parts of the world. So often we listen for a moment, only to tune out quickly. This item or that item doesn't affect us. What does the trouble between Irish Catholics and Protestants or between the Nicaraguan Sandinistas and Contras have to do with us?

But is it right for us to ignore problems faced by people in other countries just because we can not feel their effects directly or immediately? Do we not have a responsibility as global citizens to fight for justice and mercy on an international level? Is that responsibility not even greater for us as Christians, people who live out the "good news" in our daily lives, people who can come with a message of healing? As conference planners we certainly thought so. We selected the Middle East for its international importance and organized our conference around the theme, "Healing the Brokenness in the Middle East."

It was during our months of preparation that a confirmation of the importance of such a topic became readily apparent. While watching a documentary on Islamic fundamentalists in Iran, we listened with interest as a young Iranian, horribly disfigured from battle wounds, told a Western journalist he would go into battle again if necessary because he was fighting for Islam. If it was Allah's will that he be killed or disfigured, so be it. Allah was almighty. Probably sensing the interviewer's incredulity, the young Iranian related an incident he had read about while visiting Germany. Apparently a young German student had committed suicide because his favourite

soccer team had lost an important match. To the young Iranian this was unbelievable. Western youth, he concluded, have no sense of values. All they are concerned about is how they look, the music they listen to, or the sports teams they follow.

What an indictment of Western youth culture! But was it not true to a large extent?

Our young people indeed live in a world of their own. That world often does not include the Middle East or Ireland or Nicaragua. At times a media blitz on "the boat people" or "famine in Ethiopia" manages to infiltrate that world, but most often the same media encases them in a world of fashion, music stars, movie idols and sports heroes.

This phenomenon of an entertainment-oriented youth culture is often not present in the social makeup of non-Western countries. In these countries it is not unusual to find 13 and 14-year-olds assume responsibilities we in our Western culture reserve for 21-year-olds.

Perhaps the issue isn't really one of whether or not our Western culture should recognize and encourage an adolescent developmental stage, but *what* we encourage in this time period. And this issue becomes all the more important when we realize that young people grow up to take on adult responsibilities, usually start families, and pass on values, thus perpetuating the problem.

What can those of us who are parents do in our homes to encourage healthy adolescent involvement in social, political and moral issues confronting us as citizens of a nation and the world? What can our "culture peddlars," specifically the popular media, do?

It's time for us as a society to break free from our self-centred, pleasure-oriented lifestyle and encourage responsible citizenship. It's time for our news media to promote intelligent discussion by replacing superficial "action-oriented" news items with more in-depth analysis and background stories. It's time for our young people to get involved in the big world.

Perhaps we need to organize another conference: "Healing the Brokenness in Western Culture."

Henry Knoop teaches English and media studies at Durham Christian High School in Bowmanville, Ont.

Family

Advice on being a "light on a hill"

Herman de Jong

Dear sons and daughters,

It's a great idea this quarterly family newsletter. All seven of you were going to send Mom your letters filled with aspirations, worries, hopes and just plain news about yourselves and your small families. Then your nice Dad would photocopy the whole shebang and mail it to you all in diverse towns across North America. You decided this at our yearly Christmas get-together.

At that gathering some of you complained about my obesity. That pot-belly's got to go, you said. You sit too much, you said. Don't you go for walks anymore?

Anyway, when it warmed up on the seventh of February I took up your challenge. I walked the 500 yards to a small, treasure-strewn strip of Lake Ontario beach.

On the way down an embankment my feet slipped on wet clay and I fell like a bag of cement. Bang ... a searing pain flashed through my stiffened body. I yelled a terribly bad Dutch word, you know the one your mother has sworn me never to use in the presence of our grandchildren.

Anyway, I clambered up the slope and was able to reach home under my own steam. The pain went away after a couple of days, but now it's come back. Must have cracked a rib or two. But I don't want you to worry, kids. (Thanks for your advice!) And that's the news from Jordan Station, the Ontario Lake Wobegone.

Dad sermonizes

Your Mom said that I was to write two pages, so in the rest of this letter I'm going to sermonize, philosophize or whatever you want to call it.

An analogy related to my fall comes to mind. You are, of course, very much aware that the church too has been sliding down slippery clay. We didn't talk much about that around Christmas time. I was surprised that most of you felt so comfortable in your own churches. Of course, the church doesn't slip with a big bang as I did. It slithers downhill millimetre by millimetre, if you want to believe the ultra-conservative traditionalists who are most vocal about this sort of thing. But maybe you are not even aware of this pessimistic-

critical segment in your own church.

The busy-ness in your lives, the worry of paying off your debts, or even the great fun of being together as young, married couples has kept you from being renewed Christianly. I would almost advise you to keep it that way. Christian renewal hardly means to go back in time to situations where church-life was status-quo, embedded in a "we-know-it-all" traditionalistic view of life, sprinkled only sparsely with the salting salt of Abraham Kuyper's Kingdom vision. Yet, in many ways I share the concern of our more traditional brothers and sisters. I differ from them mostly in their perception of what the church ought to be: not a "watcher on a hill" but "a light on a hill."

Don't get too comfortable

Good grief, I *do* sermonize, don't I? But I don't want you to be comfortable "middle-of-the-roads," consuming your religion unobtrusively and uncritically. I've heard you say that we older people fight too much about all sorts of secondary things. Maybe we do! But I still prefer a "row"-ing, Reformed Christian to a sleepy one. There's one thing I admire in my brothers and sisters who are unceasingly raising their eyebrows: at least they fight!

They don't give up easily on the church of yesteryears. However, they ensconce themselves so completely in their relentless criticism that the ultimate criterium for any Church of God is put on a side-burner: the Church of God is at the same time the Church of Jesus. The Old Testament church of law has become the New Testament church of law *and* love. The church of today, following its King, Jesus, needs to minister to its members and to a horrendously hurting world. We must never soft-pedal this difficult task of the church.

I remember vividly that when all of you were home in December you sat around the kitchen table talking a blue streak about I don't know what. In the meantime, a huge stack of dishes was waiting to be washed. Only your mother eyed those dishes with concern. You were debating furiously and did not remember for even

a second that dried pea soup leaves a hard residue on dishes. I could hear her think: things don't get done when they ought to be done ...

Talk away the dirty work

Isn't that how it often is in the church? Vehemently debating, we forget that dirty work needs to be done. Couldn't we continue our conversation *while* washing the dishes?

I guess when I was a young father I felt as comfortable as you. Today I cannot shed the thought that for many years, I missed the boat. I did not make sacrifices of time and effort to really take over where Jesus left off in his ministry to a hurting world. I too am a small part of that church which needs to be not only a bulwark of faith, but also the hands and feet of its Master. The *Heidelberg*

Catechism puts it in a more Reformational perspective: it is impossible that those implanted into Christ by a true faith should not bring forth fruits of thankfulness. In today's words: praise the Lord in all of life and don't forget to volunteer where you're needed.

True faith is the very basis of your "reasonable service." But true faith doesn't necessarily mean being sure of all the fine points of your Reformed mode of religion. I'm not sure whether I want Mom to be an elder — though I know she would be a fine one. I'm not so sure that God made the world in precisely six days — but He is powerful enough to have done it. I'm not sure when a fetus becomes a human being — but I abhor abortion.

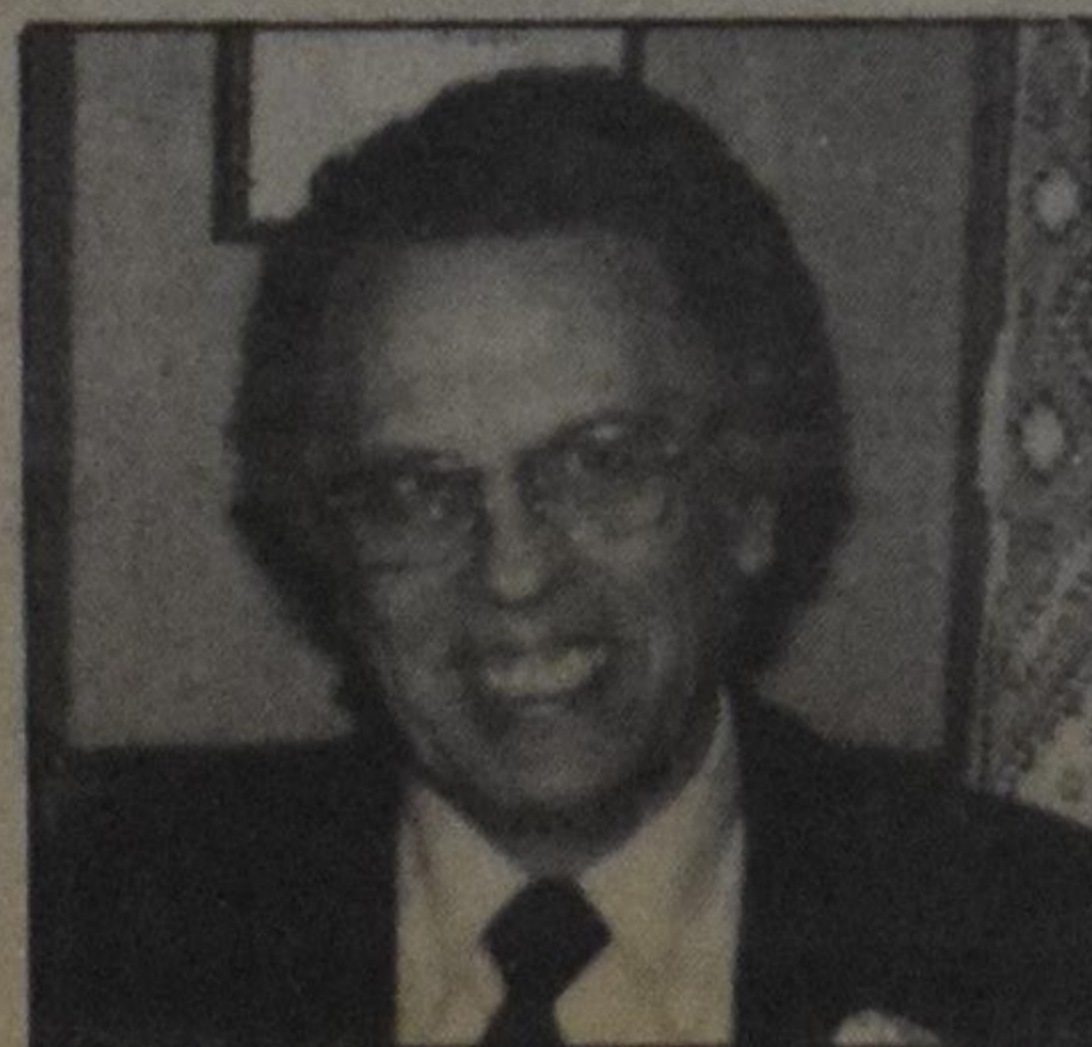
I *am* sure that Jesus is my Saviour. And on that premise I can talk about and with him, and take all fine-point debating

with a much milder attitude; in walking with him hand-in-hand I still have one hand free to (in an often pathetically minor fashion) minister to others. That, at least, I have learned in my 56 years.

I can hear you say: Poor idealistic Dad wants us to go out and be little Mother Therasas and Jean Vaniers. We'll be gone night after night and use all our free time to serve others. What about our families and friends?

You're absolutely right. But there you go debating again! Will you never learn, you overly-analytical Calvinists? Why don't you thank me instead for washing those crusted pea soup dishes?

Love Dad



In and around the workplace

Ed Vanderkloet

Profits and the nature of things

In my previous column I wrote that market activity is *characteristically* an economic activity and not a political, ethical or confessional endeavour. That statement needs some clarification: why should life in and around the workplace be typically economic? Quite frankly, the only answer I can give is that it lies in "the nature of things"; that God made it so. Of course, my answer won't convince many humanists who claim that there is neither God nor creation. And undoubtedly there are many Christians — who fervently believe in God as creator — who also frown on my thesis that God made business life an *economic* rather than a political or moral or some other kind of activity.

Let's look at the issue by way of comparing the workplace with other structures in life such as marriage, the school or the church. Clearly, the purpose of these institutions is not economic. Marriage is based on love and fidelity, and a marriage can be quite successful even when both husband and wife do not know, so to speak, the difference between a dollar and a dime.

The purpose of a school is education, not making a profit, and what holds a church community together is mutual love around a common confession. If the family, the school or the church end the year in the red, that by no means spells their doom (although they must take urgent steps to get their financial house in order.) Similarly, the purpose of the state is to do public justice, not to make a profit.

But do not all these structures have one thing in common, namely to do good? Yes, but that means different things to different structures and institutions. "Doing good" for a family, a church, a state or a bridge club is not first of all to have a healthy balance sheet at year end, important as that may be.

There is immense confusion on this topic of "doing good," perhaps especially among Christians. The best illustration that comes to mind is the mania, some 20 years ago in certain

Christian circles, for games and sports being non-competitive. Children, the argument went, should be taught that the purpose of a game is to share, not to win, and all kinds of games were invented from which the winning aspect was eliminated. Today one doesn't hear much about that anymore. I suspect the kids got bored.

After all, if I play chess, I try to win, not to lose or end up with a tie. The same applies to volleyball, ping-pong, poker, scrabble and hockey. "Doing good" in games and sports is to display one's skills, talents or prowess. All of which does not mean that winning is the end-all of the game. One should be able to enjoy a game even when losing. As much as we abhor hockey violence, soccer riots, the poor-loser syndrome, and the commercialization of sports, the purpose of games and sports is to win.

Let me return to the workplace. For a business enterprise to "do good" means (startling as it may sound to some) that it must *make a profit*. In the next column I hope to elaborate on this topic.

One final remark: I am not making these statements because "the Bible tells me so," but because God's creation order tells me so. The *Belgic Confession* says, in its majestic chapter II: "[We know God] first, by the creation, preservation, and government of the universe, which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to *see clearly the invisible things of God* ..." (emphasis not added.) Or, in the words of a well-known hymn, "God who spoke in the beginning, forming rock and shaping spar, set all life and growth in motion, earthly world and distant star." What God spoke in the beginning, the Bible simply confirms.

Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada.

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Letters

Witnesses on behalf of neighbours

Much can be said in response to Henk de Zoete's long letter, "Cowardice and naivete marks council decision." (Jan. 29) Henk levels serious charges against fellow church members and other Christians, especially when he accuses ICCHRLA of a "pro-Marxist stand."

Are such sweeping accusations in keeping with the spirit and letter of the ninth commandment? It requires that we "shall not bear false witness against your

neighbour." Presumably, my neighbour includes the delegates to the CCRCC and members of the ICCHRLA.

I was in Mexico in 1983 as a member of a four-person delegation sponsored by Canada's Inter-Church Committee for Refugees (ICCR) and the Inter-Church Committee on Human Rights in Latin America (ICCHRLA). We were on a fact-finding mission. I will simply share some of the notes I made at that time

about the plight of Guatemalans. (I have had insufficient contact with enough Nicaraguans to form a definitive opinion about the changing situation in their beleaguered country.)

1983 notes

Early in September, I visited three refugee camps in southern Mexico near the Guatemalan border. There, I heard seemingly endless tales of terror and suffering. The

Guatemalan refugees' numerous reports of men tortured, women raped, children clubbed, houses burned, crops destroyed, animals stolen, and whole communities massacred were horrifying.

The honesty and consistency of the refugees' testimonies have more than convinced me that what has been happening — and continues — under the repressive regimes of Protestant and Roman Catholic rulers alike in Guatemala is approaching the horror of the holocaust under Hitler. The refugees have as much fear of Guatemala's new chief of state, General Oscar Mejia Victores, a Roman Catholic, as they had of the recently ousted President Efraim Rios Montt, who considers himself a "born-again" Evangelical.

There are currently 40,000 Guatemalans in camps in the impoverished Mexican state of Chiapas, thousands more in Mexico City, and an estimated one million internal refugees in army-run concentration camps inside Guatemala itself. The suffering these refugees told me about were subsequently confirmed by knowledgeable UNHCR and Canadian Embassy officials as well as by other reliable sources during a series of discussions in Mexico City.

The refugees voiced their real appreciation for what Mexico is doing. They asked for more Canadian help, especially in support of Mexico's refugee aid and foreign policy regarding Central America. Drastic action is obviously long overdue on both this immediate refugee crisis, and on the long-term policies needed to halt the Guatemalan military's brutal violations of human rights, and its massacring of indigenous peoples. No one can in good conscience remain passive in the face of such atrocities.

In my view, Canada should use its political influence and back Mexico and other countries in their attempt to persuade both the Guatemalan

and U.S. governments that oppression and weapons are not the solution to the grave injustices caused by economic and military elites. At the same time, Ottawa should *discontinue* all forms of bilateral aid to the Guatemalan government and significantly *increase* its support of the Guatemalan refugees' human rights, both via the UNHCR and other agencies. Non-government organizations should find new ways of initiating and funding worthwhile, people-oriented, development projects in Guatemala.

A promise

One night, under the cover of darkness and during a heavy downpour, we managed to get inside a Guatemalan refugee camp that was guarded by the Mexican military. With the aid of Canadian friends and local priests who translated the Guatemalan refugees' horror stories, I found out what had happened to them in Guatemala.

At the conclusion of their heart-rending reports, these refugees kindly asked me never to forget them and their even needier brothers and sisters who were still in Guatemala. They pleaded with us always to remember all of them in our prayers and to use every good occasion to tell others, especially fellow Christians and Canadian politicians, about their terrible plight and their desperate need for food and freedom, for justice and peace.

That dark night, in a crowded camp near the Guatemalan border, surrounded by hundreds of desperate refugees who expressed their hope in God, I promised to do what I could when I got back to Canada.

I pray that this letter is in keeping with that promise. May our faithful God continue to be their and our refuge and strength.

Gerald Vandezande,
Agincourt, Ont.



Photo: United Church Observer

Writers examine ICCHRLA

Photo: Guatemala City. In the Jan. 29 issue of C.C. Henk de Zoete accused the Inter-Church Committee on Human Rights in Latin America (ICCHRLA) of having a "pro-Marxist stand." Gerald Vandezande asks: "Are such sweeping accusations in keeping with the spirit and letter of the ninth commandment?" Harry Antonides questions the reliability of ICCHRLA: "I am confirmed in my conviction that ICCHRLA is an untrustworthy source of information about [Nicaragua]."

Defence of ICCHRLA not defensible

I have just finished reading the recent report on Nicaragua by the Inter-Church Committee on Human Rights in Latin America (ICCHRLA), and I am confirmed in my conviction that ICCHRLA is an entirely untrustworthy source of information about that country. (There is good reason to assume that its testimony about the surrounding Central American countries is equally unreliable.)

This report presents the Nicaraguan government as one that is sincerely interested in promoting social justice and democracy, while the United States and the so-called Contras are depicted as the obstacles to the realization of the aims of this government. The truth is very different, and I would be happy to supply readers with a list of sources. Let me just cite two instances.

Cardinal Miguel Obando y Bravo, the central person in the current peace negotiations, said on Jan. 12: "[I]n this country there are two irreconcilable opposites. The

Resistance [the contras] has a model of Western democracy, while the Sandinistas have a different model — one of Communist totalitarianism." (*The New Republic*, Feb. 15, 1988 p. 10)

The presence of Roman Catholic priests in the Nicaraguan government is often cited as proof that the revolution in that country is Christian rather than Marxist. The truth is that the Sandinistas are closely allied with the Soviet Union and are committed to the ideology of Marxism-Leninism. Miguel d'Escoto is a priest who now serves as the Foreign Minister of the Sandinista junta. He is also a recipient of the "Lenin Peace Prize" from the Communist Party, U.S.S.R. At the time of the award, he stated, among other things:

I believe the Soviet Union is a great torch which merits hope for the preservation of peace on our planet. Always in the vanguard of the overall struggle for peace, the Soviet Union has become the personification of ethical and

moral norms in international relations. I admire the revolutionary principles and consistency of the foreign policy of the Communist Party of the fraternal Soviet Union, which provides for deep thought for political and state figures and for philosophers in their struggle for the preservation of peace. (*Crisis*, January 1988, p. 3.)

To ignore the significance of the Nicaraguan Foreign Minister's remarks is irresponsible. Consequently, I find Mr. Robert VanderVennen's explanation of the Council of Christian Reformed Churches in Canada's continued defence of ICCHRLA less than convincing. (*Calvinist Contact*, Feb. 12, 1988) And I regret that he chose to dismiss the letter of a critic (published in *Calvinist Contact* of Jan. 29) as an expression of "right-wing politics."

Harry Antonides,
Willowdale, Ont.

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Feature

Ghada Khouri: Portrait of a Palestinian-Canadian

Berta Hosmar

We first met Ghada Khouri at Durham Christian High School, Bowmanville, Ont., during a "special emphasis week" which dealt with the problems in the Middle East.

My sister, Joanne Wind, and I, met her at lunch. We were both struck by her beauty, her almost queenly bearing, her lively, intense personality and her eagerness to explain the Palestinian problem to us.

When Ghada's son, Jareer ("Jerry") took part in a panel discussion with another Arab student and two Jewish students, she was sitting next to us in the audience. Several times she became so emotional about what was being said that she could barely refrain from standing up and giving her opinion. Ghada was able to laugh at herself when we jokingly told her to relax. Joanne and Ghada and I became friends that afternoon. We discovered that in spite of our different backgrounds we had much in common.

Ghada consented to be interviewed for *Calvinist Contact*, and we met at my home in Whitby a week later.

Ghada was born in 1943 in Ramallah, a city on the West Bank, 10 minutes from Jerusalem. Her family was wealthy and her uncle and aunt owned a home next door to her parents. The two families were very close and would often dine together. Ghada's family was well-educated; her father was an officer in the British army and her uncle was a respected judge and poet.

Ghada had a "modern" upbringing — she travelled all over the Middle East and went to teacher's college in Ramallah. Then, at age 19, her parents told her she would be married to her first cousin in a few months time. (In Palestinian culture, parents routinely arrange marriages for their children.) Because both parties were wealthy it was decided that the estates should not be divided, but should stay in the family. "Marry now, fall in love later," the younger generation was often told, and in many cases the marriages worked.

Ghada, with her free, yet sensitive spirit, resented her parents' decision. She was very angry, but she had no choice. She readily admits that her husband was a good man and an excellent father, yet she still feels cheated that she had to miss the experience of romance, of falling in love with the man of her choosing.

Ghada and her groom were married in the Greek Orthodox church. As was the custom, the festivities lasted several days. There were musicians, there was good food, dancing, and great hilarity when the bride's trousseau was taken from her home to the groom's by the bridal party.

In 1964, Jareer, named for an Arab poet, was born in Jerusalem. Ghada says, with motherly pride, that he is the best thing that ever happened to her. In 1964 the young family went through a traumatic experience. The West Bank was under Jordanian rule and Ghada's husband was imprisoned because of his opposition to the government. His family paid a fortune to bail him out. Ghada, her husband and infant son then



Photo: Marek J. Goldyn
Ghada Khouri: a lively, intense personality.

fled to Kuwait on the Arabian Gulf, where many other Palestinian families lived. Ghada began teaching Arabic literature in Kuwait and eventually became a principal of an elementary school. Young Jareer attended a nursery school and Ghada had a maid to help her at home.

In 1970, her husband, a stockbroker, was transferred by his company to Canada, and young Jareer was the first one of his family to feel completely at home in his adopted country.

For Ghada, things weren't that simple. Her husband had his work, but Ghada felt very lonely. With her outgoing personality she tried hard to make friends, but she often felt that people socially rejected her because of racial and ethnic prejudice. After six months, she finally found an Arabic-Lebanese family (she had the advantage of speaking English and French) and landed a job as consultant-translator with Bell Canada International, which was in the midst of a seven-year contract with Saudi Arabia. When her husband died, Ghada found it more and more difficult to find her own identity in her new homeland.

Prejudice alive and well

Here she was a modern, educated Palestinian-Canadian, yet, because of the colour of her skin, her accent, and her different cultural

background, she felt she did not quite belong here. Joanne and I suggested to her that as immigrants we also had experienced those feelings in the past, but Ghada countered, "At least you people are white and could pass for Anglo-Saxon, but with my dark hair and complexion I've often been asked if I'm an Indian or a Pakistani and when I tell people I'm Palestinian, I can see that they immediately connect me with violence and terrorism, and also expect me to wear a veil and go belly-dancing. The answer I usually get is: Oh well, you all look alike."

Ghada admits that her Palestinian friends often find her a little too outspoken, they sense her independent spirit and consequently find her a little threatening. On the other hand, her Canadian friends with European roots often tell her not to be so overly polite and to speak up more. "I always feel I have to prove myself, that I have to change to be accepted, but I like being myself; I'm a product of my Palestinian culture, and it can make me feel lonely," she told us.

"Year after year in December, people ask me how I celebrate Christmas and if I ever heard of that holiday in my home country; and I tell them that, yes, I know all about Christ, because I am a Christian, and Jesus was born in my country. You should see some of the surprised looks I get," she tells us with a mischievous smile.

Ghada's vibrant, passionate personality may be partly responsible for her feelings of isolation. She has the soul of an artist and writes poetry. She loves ballet and art and attends concerts as often as she can. She dates occasionally but her male companions often have a European background. She told us an amusing incident she is very eager to share with female readers of *Calvinist Contact*.

At her job as translator for Bell Canada International, she often spoke to a certain gentleman by phone, but for three years the two never met. Then the man asked her for a date. He knew she was Palestinian-Canadian, and finally wanted to meet her in person. Ghada dressed in her most becoming outfit. "I looked stunning," she told us gleefully.

Overcoming stereotypes

Jareer, meanwhile, had exclaimed, "Good grief, Mom, what are you up to this time?" Ghada had agreed to meet "Tom" at a certain restaurant and she recognized him from his description. Tom, however, was totally bewildered when he

met this sophisticated woman. "You expected me to shuffle in, jewelry dangling from arms and ankles and wearing a veil, lifting it every time I would try to stuff some food in my mouth?" she teased him, and Tom admitted he had not known what to expect.

His next shock was the food she ordered. "I'm a vegetarian, so I'll just have a salad," she told him, and he carefully asked her if that had anything to do with her religion. "No, it has something to do with my being a Canadian. There are vegetarians in Canada you know," she told him.

He was utterly amazed when she ordered a glass of wine, for women in Arabic cultures are not allowed to drink alcoholic beverages. To further show him she was a "normal" woman and also to spite him a little — she overdid it and asked for a cigarette. She wanted him to know she was not the stereotypical passive little Arabic woman he had thought her to be.

But Tom's final blow came at the end of the meal. He wanted to compliment her and told her he thought the Taj Mahal in her country was very beautiful. Ghada still chuckles when she recalls her answer. "Tom," she said, "you are a very nice man and I almost fell in love with you. But you blew it with that last remark. I'm from Palestine as you know,

citizens in their own country. We call the Jews our cousins, for we all descended from father Abraham, and before 1948 we lived peacefully together. Why has the world and the media ignored the plight of the Palestinian refugees? When my father died I could not even go to his funeral, for it would have taken a long time to get a visa."

"I visit my sister, who owns a summer home in Switzerland, once a year, and there I also meet my mother who still lives in Palestine. My son's dream is to visit the city of his birth, Jerusalem. I cannot stop him, but as an Arab-Palestinian it may not be safe for him, while Jewish students can visit any time. Jareer is president of the Council of Young Arab Canadians, and his goal is to educate North America about the Palestinian problem."

Ghada now works part-time from her home as a translator for various companies that deal with the Middle East. In her spare time she is busy working for the Red Cross and the Cancer Society and she works for the Liberal Party as well. But her dream is to start a cultural centre for Arabic-Canadian women. She admits that in Arabic families, as in non-Arabic ones, there are battered wives, there is unemployment and divorce, and Arabic women do not always know where to turn for

"Ghada, always be an ambassador for Palestine."

and the Taj Mahal is in India. I'm no more Indian than you are Eskimo."

"That's what I'm always up against, that ignorance about my country," she reiterated.

After that, we touched the "Palestinian problem" and immediately Ghada became serious.

Living in exile

I have a Jewish friend, and as long as we don't talk about politics we get along," she said. "But why shouldn't I challenge the Jews who took over part of my country in 1948 and again in 1967? Sure we felt sorry for the victims of the Holocaust, but why should the Palestinians have to pay for Hitler's crimes? Why can't they give us back our West Bank and the Gaza strip? Especially the Jews, who have suffered so much, should understand the pain of losing home and possessions and to be stateless. Why do they now inflict that pain on others?"

"They claim that Palestine is their promised land, that they are the chosen people. But God is not a real estate agent. He loves all people; we are all children of God. I want to see justice. The Palestinians should have equal rights and not be treated as second-class

help.

"Would you like your son to marry a girl who has Palestinian roots?" we asked and Ghada had her answer ready immediately. "I'd like my son to marry a girl he truly loves, never mind her nationality; yet, on second thought, I would like him to marry a girl with blonde hair, I love blonde hair."

Just before she left for Scarborough she told us what her uncle, the judge, had said when she boarded the plane for Canada. "Ghada, always be an ambassador for Palestine." "I'm trying to be just that," she told us with tears in her eyes, and we sensed some of her pain as a Palestinian in exile, though she has come to love her adopted country.

My sister and I agreed that the Special Emphasis Week at Durham Christian High School had opened our eyes. We are now much more aware of the plight of Palestinian refugees.

Ghada promised to come and speak to our churches women's group in the near future, and we decided that we would like to keep in touch with each other. I think we will.

Berta Hosmar lives in Whitby, Ont.

Art

Life and time of Albrecht Durer

Casper Vanderiet

It is not difficult to find words of admiration for the art of Albrecht Durer. Linda Murray, in *The High Renaissance and Mannerism*, writes: "Albrecht Durer towers over all the artists of his age in the North by the inventiveness and intellectual qualities of his art ... and in its impact on the art of his times"

Albrecht Durer was born on May 21, 1471, in Nuremberg. He was the second son of Albrecht Durer the Elder, a goldsmith from Hungary, who had come to Nuremberg in 1455 by way of The Netherlands. Albrecht the Elder trained his son until he was old enough to be an apprentice to the painter Michael Wolgemut (1486). Even before that, young Durer had an awareness of his artistic talents. His self-portrait was drawn when he was 13 years old; it is now in the Albertina collection in Vienna.

From Wolgemut he learned a great deal about the fine arts and about the handling of tools and materials. In addition, he learned to admire the great Flemish painters and their style. But that was about the limit of what his training provided. At that time, most other knowledge about the arts had to be gained through drawings and prints which came from the "outside world."

Italian influence

At Easter, 1490, Durer began some years of wandering. He had intended to work under Martin Schongauer who was famous for his engravings and paintings. But when Durer came down the Rhine to Colmar, Schongauer had been dead almost a year. The man's brothers sent the young artist on to another brother in Basel.

Industrious, and with an insatiable thirst for knowledge, Durer's interest in illustration broadened when he was a journeyman in Basel. Prints from Italy got his special attention and made him aware of style differences. This first

Italian influence awakened in him an interest for Renaissance art.

At age 23, Durer visited Italy for the first time. He stayed in Venice for six months. He already had contacts with Italian art through engravings of the magnificent Andrea Mantegna. Durer's stay in Venice opened his eyes further to the nature and quality of Italian art. And it gave him insight into the difference between the status of Italian artists as a creative force and his own far humbler role in Germany, where he was no more than just another craftsman.

Durer viewed art as a matter of genius, as something from the hand of a creator. The artist assumes the semblance of the Creator, whose hand gives life to previously non-existing form. With such thought, Durer left the medieval world behind and brought the new, Humanistic world of the Renaissance north of the Alps.

Durer returned to Nuremberg to marry Agnes Frey. The marriage, arranged by his father, produced no children. It was not a truly happy marriage, but one like many at a time when women were uneducated and confined to the performance of household duties. Agnes sold Durer's prints for him at fairs, but it was often done in a nagging fashion.

Durer knew Nuremberg's leading Humanist, Willibald Pirckheimer very well. Through Pirckheimer he became known by the city's leading Humanists and was respected for his knowledge as well as for his intellectual and artistic abilities.

Master of line

In 1505, Pirckheimer lent Durer money for a second visit to Venice. This time he arrived in Venice as a well-known artist. Consequently, he was honoured by the Venetian nobility and treated as a gentleman. Giovanni Bellini, the most prominent painter in Venice, encouraged Durer to continue painting. Other painters told him that his style as a painter was not sufficiently naturalistic and classical and that he was not a good colourist. They felt that the

man who had already achieved a European reputation as an engraver and woodcut designer should concentrate his effort on these arts. Undoubtedly, his outstanding merit is his mastery of line.

In order to understand better the work of Albrecht Durer, some of his works ask our attention. The *Bearing of the Cross* and the *Crucifixion* are part of the "Great Passion" woodcut series from 1498-99. In the *Bearing of the Cross* we see at right a figure holding the rope and in the centre, Christ glancing backwards at

height. In the foreground Adam, whose energetic movement contrasts with the quieter movement of Eve, holds a mountain-ash branch with a parrot and an oblong figure, on which Durer inscribed his name and the date. Eve gives the fruit of the tree to the serpent and holds another fruit in her other hand. There is the mountain-ash branch held by Adam, which signifies the tree of life, while the fig tree in the background represents the opposite. Other contrasts are a mouse and cat, a parrot and serpent, and an

elk and ox.

Style changes

Another painting, well known because Durer considered it "a painting the like of which I have never done before," is *Christ among the Doctors* (1505-06). Indeed, this creation is different from his earlier work in many ways. The figures are in half-length, while the doctors with their books are crowded around the central figure of the youthful Christ. Christ himself is seemingly arguing with the hands. Durer was stressing the point that Christ did not appear as a writer, but as the mighty Word (John 1:1-5), who was refuting the arguments of the spiritual leaders of the Jews. Durer's huge painting *Adoration of the Trinity* reminds one of Augustine's *City of God* with all the people and classes of society joining in the adoration. Kings, popes and cardinals, bishops and commoners, a multitude of people, adore the figure of Christ on the cross upheld by God the Father, while the dove, the Holy Spirit, flies through the air.

In Durer's famous engraving *The Knight of Death* a fully-armed knight travels to battle in the company of Sin and Death. The knight, personification of Christian faith, is accompanied by a dog symbolizing the virtues of untiring zeal and truthful reasoning. The horse is magnificently drawn. A largeness of dramatic conception is also found in the 1514 Berlin drawing of Durer's mother. His mother was dying,



Illustration: Collier's Encyclopedia
Durer's "Flight into Egypt" a woodcut done in 1510.

Veronica. The *Crucifixion* is observed by Mary and John, while we see the city as background.

In the same years, Durer drew the "Apocalypse" series, which is considered his greatest work of that period — it has a new fineness of cutting and intensity of conception. **His *Four Horsemen* shows Death, War, Pestilence and Famine riding over the world, evoking tremendous rhythmic movement.** The visionary quality of the work is achieved in part by the contrast in forms. The figure with scales, War, is the most heroic, while those to his right are less important. Riding the air, they sweep over the world. Only Death, who humankind knows so well, is touching the world.

In 1504, Durer engraved the *Fall of Man* which shows that his studies of ideal human proportions had reached their

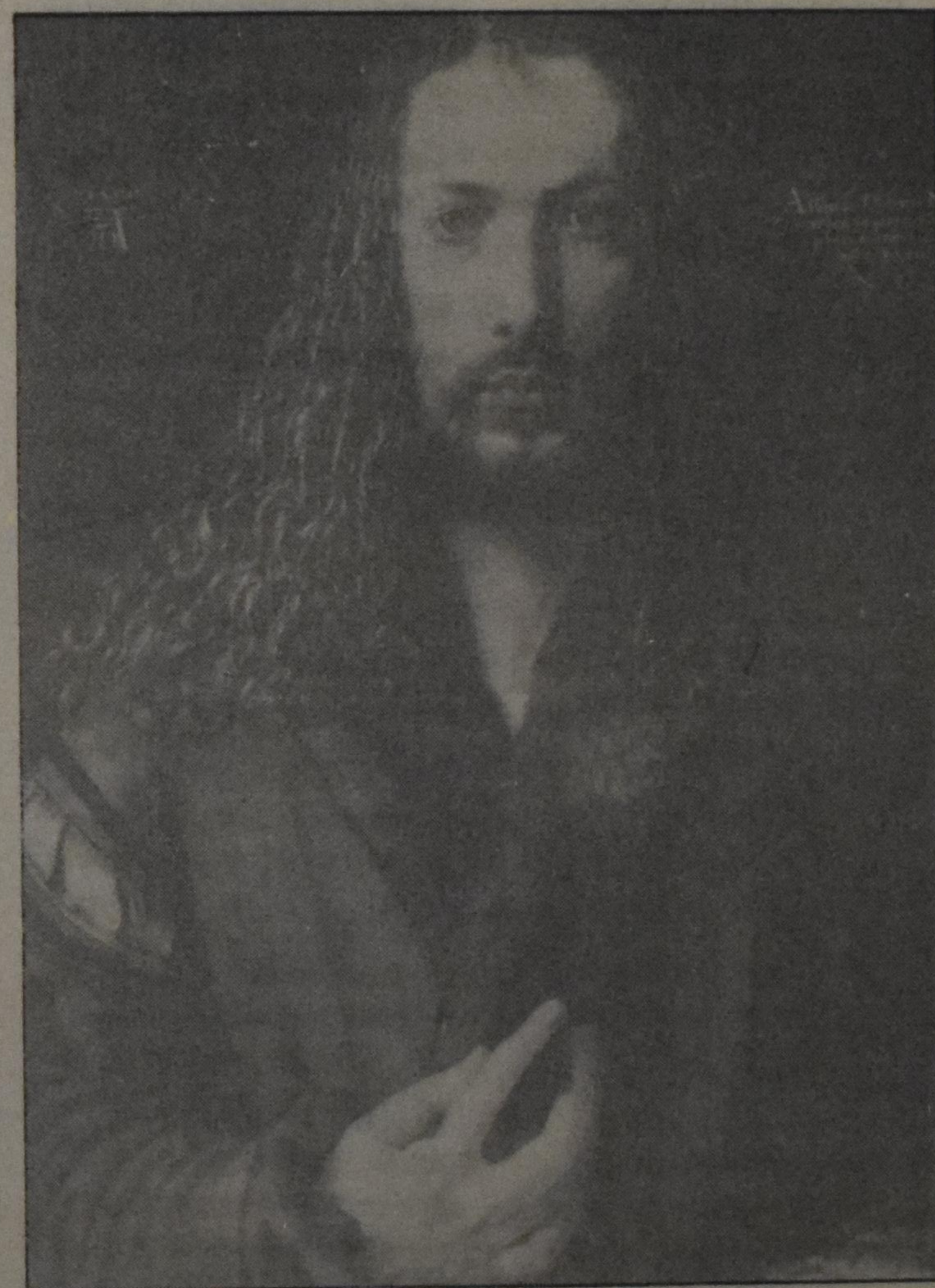


Illustration: Funk & Wagnalls New Encyclopedia
"Self-portrait" by Durer

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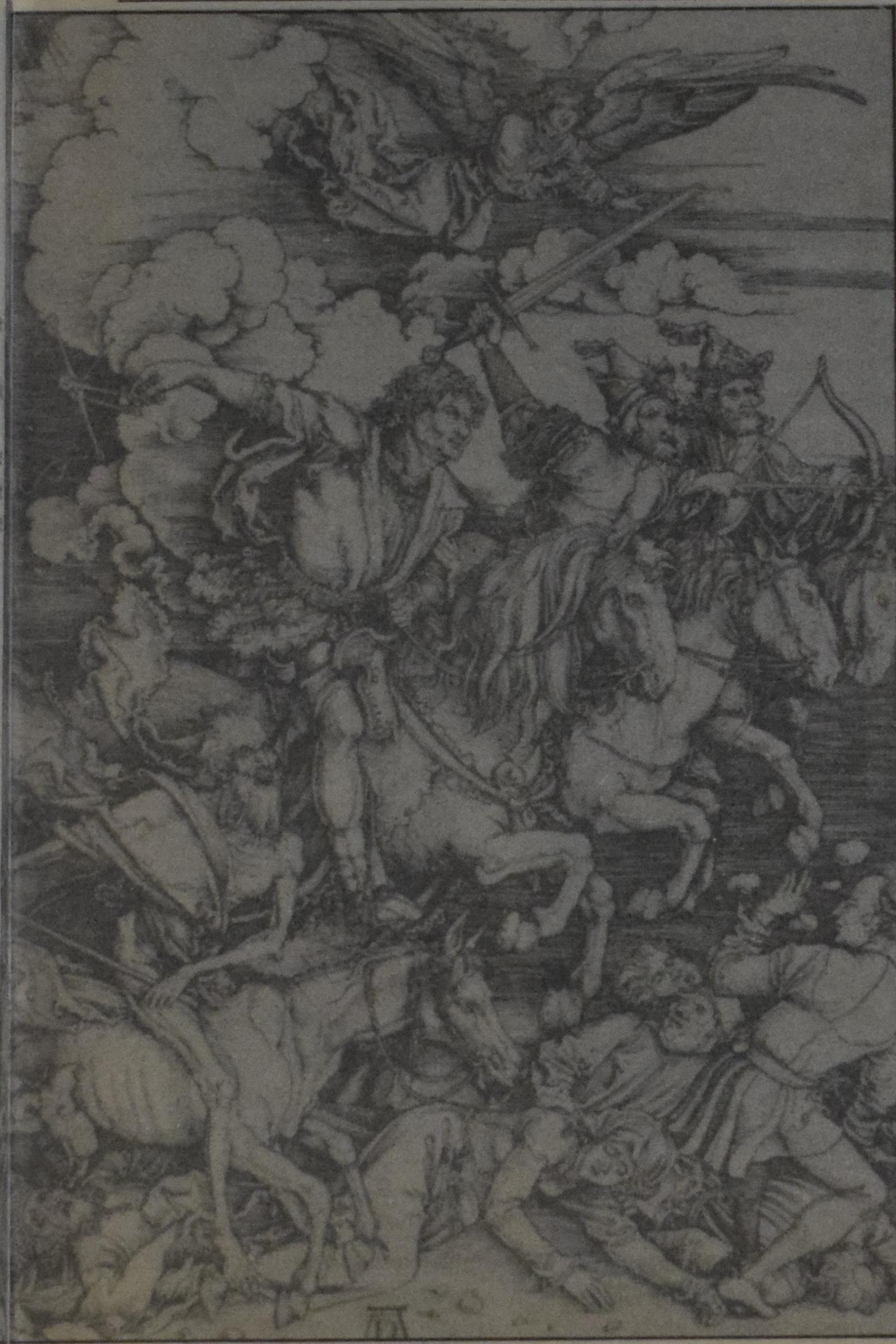


Illustration: Funk & Wagnalls New Encyclopedia

"The Four Horsemen of the Apocalypse," one of a series of woodcuts by Durer, published in 1498 to illustrate the Apocalypse.

as is clear from the inscription: "That is Albrecht Durer's mother; she was 63-years-old. She died in the year 1514 on the Tuesday before Rogation week about two hours before night." Rogation week is the week including three days before Ascension Day when the litany of the saints were chanted. Durer respected his mother very much. In the charcoal drawing he presents his mother in a strange contrast. At first sight it seems to be a woman who gave little affection or love. Looking closer, the drawing transforms this into a face whose spiritual power and inner intensity were clearly seen by the artist.

Ultimate in care

In 1507, after his return to Nuremburg, he received an order from Jacob Heller a Frankfurt merchant, for an altar piece to be placed in the Dominican church in that city. Unfortunately, this work, executed in 1508 and 1509, was destroyed by fire in 1729. Heller was apparently a very shrewd merchant and though Durer had made a good price for him, he reminded Durer that he had said he would paint it with the greatest possible care. In a preserved letter, Durer denied it and wrote: "If I did, I was out of my senses, for in my whole lifetime I should scarcely finish it. With such extraordinary care I can hardly finish a face in half a year, now your picture contains nearly 100 faces, not reckoning the

drapery and landscape and other things in it. Besides, who ever heard of doing such work for an altar piece? No one could see it."

In a later letter Durer writes: "I have painted it with great care, as you will see, using none but the best colors I could get. It is painted with good ultramarine under, and over, and over that again, some five or six times; and then after it was finished I painted it again twice over so that it may last a long time. If it is kept clean I know it will remain bright and fresh 500 years for it is not done as men are wont to paint. So have it kept clean and don't let it be touched or sprinkled with holy water."

A devout man

Undoubtedly, Durer was a devout man. An artist in his inner soul, he so strongly shared the sufferings of the Lord that he identified himself with the "head covered with blood and wounds." One of his later drawings is the *Man of Sorrow* (1522), who bears Durer's own features, full of an expression of deep weariness. This religious attitude brought Durer near to the rising tide of Protestantism.

While his scholarly friends joined Luther for intellectual and political reasons, Durer followed him from a deep anxiety of his heart. Although he did not belong to a Protestant church, he admired Luther, because he showed the way through the turmoil of the

time. Edith Sichel in her book about the Renaissance writes: "He [Durer] only regarded Luther's tenets as a purified form of the old religion, a return to Christ.... He was more prone to see points of union than points of difference...."

At the end of his life, Durer published a treatise titled *Measurements and Proportions*. Some months before his death he began working on a second treatise entitled *Four Books of Human Proportions*. He stated in the introduction to the second part: "I will in this book teach how to measure out the human figure with a rule." It was while he was working on this treatise that Durer suddenly passed away in the spring of 1528.

But his memory has not died. He himself said of his work: "I am convinced that others will come who will write on these matters and paint better than I do, for I know the true value of my works and their faults. Would to God that I might see the works and learn the art of the great artists to come." It was a humble statement. There were not many artists who surpassed Albrecht Durer.

Casper Vanderiet is a retired businessman who received his Honours BA in history from the University of Toronto in 1987. He lives in Etobicoke, Ont.



Illustration: Collier's Encyclopedia

A bookplate by Durer for the scholar, Willibald Pirckheimer, done in 1524.

"I am convinced that others will come who will write on these matters and paint better than I do, for I know the true value of my works and their faults. Would to God that I might see the works and learn the art of the great artists to come."

Albrecht Durer

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Feature

Canadian religious communities gear up for new TV network

Paul De Groot

Something old, something new, something borrowed, something blue.

Well, nothing blue is likely to appear on Canada's new religious television network when it begins broadcasting next fall. But the rest of the old adage stands: the Vision TV network will feature a few new ideas along with much that is familiar.

The network got the go-ahead from the Canadian Radio-television and Telecommunications Commission in December, following several years of planning and a couple of total re-designs.

United Church contribution

Most of what is new on the network will come from the United Church, Canada's largest Protestant denomination. The church has been the most stalwart backer of the network since its beginning and has budgeted \$600,000 for television production and 26 hours of broadcast time in the network's first year.

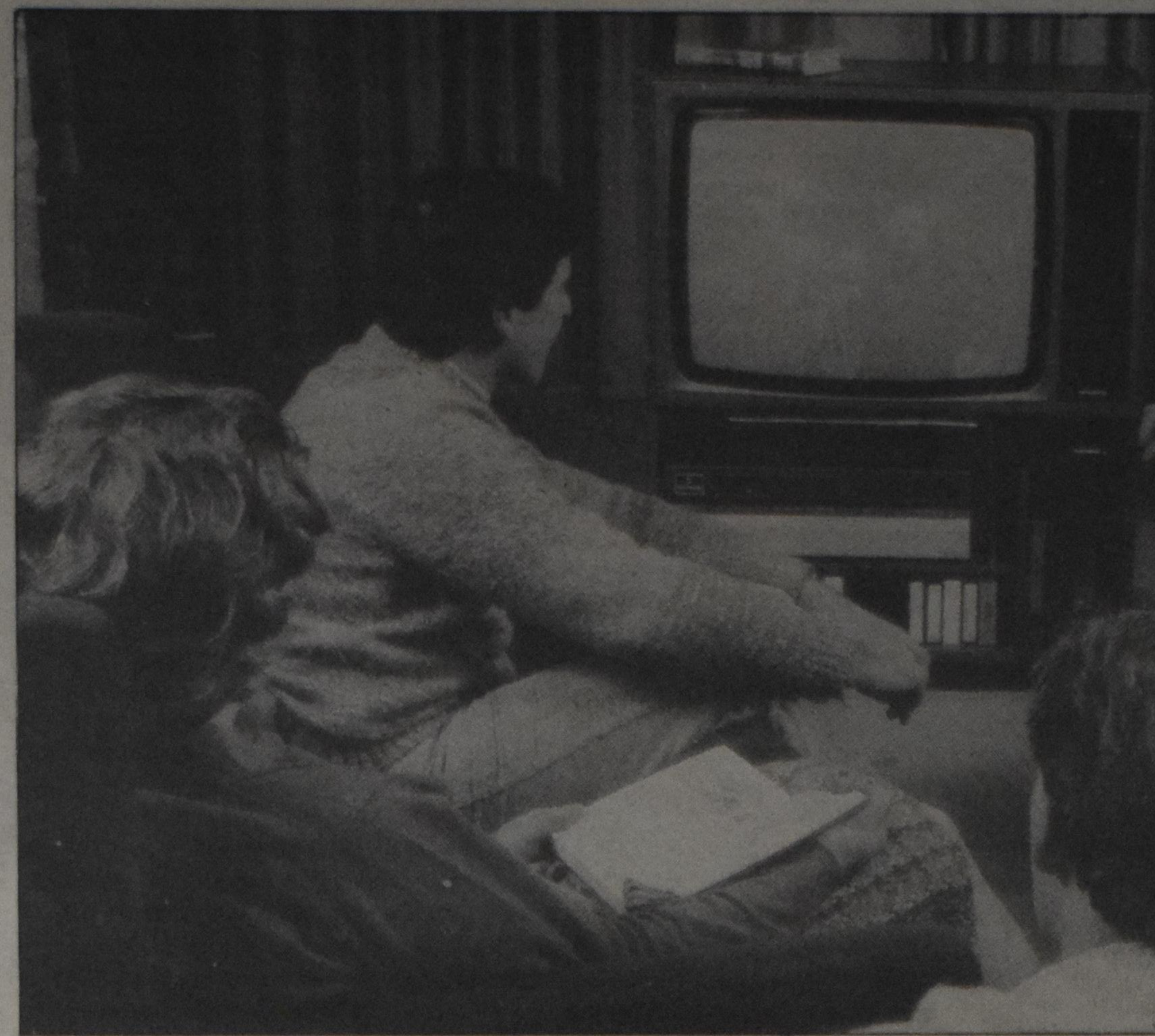
Directing the church's efforts is Rev. Rod Booth, who said in an interview from Toronto that the foundation of its program schedule will be a half-hour "magazine," aired weekly from September to June.

Called "Spirit Connection," the program will air profiles of people in the church and brief stories about church events or issues. Book and film reviews, some reflective or devotional items, and clips of church activity in various regions of the country are also planned.

Supplementing the magazine will be a series called Tongues of Fire. "It asks what makes the flame of faith suddenly glow? When the old theological structures don't make sense anymore what makes something new break out?" Booth said. It will look at movements as diverse as Christianity in Korea and the Moral Majority in the United States.

Also planned are a number of specials about major issues before the church, such as the ordination of homosexuals. "It will give the people directly involved in the issue a chance to communicate directly with people."

The church may also tape some liturgical specials,



Oct. 3 is the start-up date for the new family television network, Vision TV.

around festivals such as Christmas and Easter, Booth said.

Rates favour small churches

The network's fees are intentionally biased in favour of small churches, and purchasers of large amounts of time. The rate card shows that the highest rate is \$12,000 an hour, paid by churches with 800,000 members or more (based on census statistics). Faith groups with less than 50,000 members, however, pay no more than \$8,000 and can reduce the charge to as little as \$4,000 if they buy at least 20 hours.

Canada's small (about 36,000 active members) Seventh-day Adventist Church is taking full advantage of the rate card's structure. It has signed up for 52 hours of programming.

The programs planned by Seventh-day Adventists will be heavy on the borrowed, with a strong dose of the old and only a hint of the new, says Douglas Devnich, co-ordinator of the church's broadcast efforts.

The church will use two half-hour slots each week, says Devnich, and the options the church is looking at include the long-running, American-

produced devotional and Bible study program It Is Written. Other possibilities are a Canadian version of that program, called Destiny and hosted by Henry Fierabend of London, Ont.; or Christian Lifestyle Magazine, featuring interviews with people who are "examples of inspirational faith," says Devnich.

The best option for new programming would be a program oriented toward healthful living. Seventh-day Adventists operate Loma Linda Hospital in California, site of several medical and surgical breakthroughs, and have done considerable research in healthy diets and lifestyles, Devnich says. That expertise could be applied to a new program.

Lutherans aim at quality

Canadian Lutherans plan a smaller presence on religious television and are aiming for high-quality productions with specific themes, says Rev. Richard Nostbakken of Saskatoon. One program already in the production stage is designed to give Canadians a more accurate view of the Third World. Other options are a children's television magazine, for which a pilot episode has already been produced. But the church has purchased relatively little time in the network's first year because of the cost of developing new programs.

American Lutherans have produced a number of shows, including a children's version of David and Goliath, which Canadian Lutherans are considering using.

Ultimately, the church hopes

to use television to make Lutheranism better known, and to educate church members.

Miscellaneous users

The network is not confined to major churches. One of Canada's largest single congregations, People's Church in Toronto, will probably air its Sunday morning services, says spokesman Hal Warren. The services are already shown on six Ontario stations and the church sees Vision TV as a cost-effective way to broaden its reach, Warren said.

One non-Christian group planning to use the new network extensively is the Council of Muslim Communities. Muin Muinuddin, chairman of the council's television and communications committee, said from Toronto that Muslims will spend about \$300,000 on production and airtime during the network's first year.

Ideas being developed now include a television magazine, some documentaries and special programs. The primary target audience would be Muslims themselves, particularly the young, "but we would be failing if our programs did not inform outsiders of what we are about," said Muinuddin.

Conspicuous by absence

In spite of the CRTC's attempts to create a religious network which is broadly representative of Canada's religious communities, some big names will not be represented.

Canada's largest religious community, Roman Catholics, will be absent. They represent about 40 per cent of the Canadian population, but because the church is divided into more than 90 dioceses, none of which is rolling in cash, Roman Catholics will not be part of the network.

The most likely scenario would have them finally making it on air by about 1991, and even that presence will be a small one.

Canada's third largest religious community, Anglicans, are also missing from the fall program schedule. Anglican enthusiasm for the network has been low since 1986, when the church's General Synod voted to stop its involvement in Vision TV's predecessor, the Canadian Interfaith Network.

Network offers own productions

Roughly half of the network's initial three-hours-a-day schedule will be filled with its own productions, or with programs purchased by the network from abroad, says executive producer Peter Flemington.

"We're in the process of opening up the universe to get a fix on what's out there," he said from Berkley Studios in Toronto, a United Church production facility. At the moment, Holland and Great Britain appear to be major sources of good programming.

There will "almost certainly" be a weekly interview show with a major world religious figure. The show would include clips of the person at work as well as an in-depth interview, Flemington said.

A half-hour news program is another strong possibility, although it may run only three days a week in the beginning.

Flemington also wants to see a strong gospel music show, which he considers "a gap dying to be filled."

With many churches mulling over possibilities at this point, the race is definitely on to get programs in the can, Flemington says.

The network is looking at a start-up date of Oct. 3 (an anguished cry from Booth can be heard over the telephone line at this point).

But at least there's a date, after years of planning and applying and waiting for a decision.

"It's nice to be working on something that we won't have to go back to the government for permission for," says Flemington.

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Photo: Bert Witvoet

Rev. and Mrs. Henry and Jan Wildeboer listen as Harry VanderMeer (l.), financial co-ordinator of the Christian Reformed Church of North America, makes a point.

Bert Witvoet

BURLINGTON, Ont. — What's it like to be at a convention of Reformed business and professional people? According to Mennonite journalist Wally Kroeker, "I've never been in a group that sings so much." (Is there any other group in Canada that sings four stanzas of "O Canada!" and that keeps waiters and waitresses standing around for half an hour during devotions?)

The Reformed Christian Business and Professional Association (RCBPA) held its fourth annual convention at the Holiday Inn on Feb. 22 and 23, and said in its convention slogan that it would focus on "Christian Business in the Marketplace." It managed to do that with workshops entitled "Hiring and Firing," "Debunking the Mystique of Contracts," "Sharing Your Faith" and "Business as Mission." But a fair amount of speeches and discussion focused on the inner business person or professional and on the relationships such people maintain or take for granted.

The "personality" of the convention leads one to think that this rather conservative group of people have taken the sharper edges off their Reformedness and their organizational image. The selection of speakers and topics showed a willingness to deal with quality-of-spiritual-and-social-life issues rather than with topics that mainly justify a hard-nosed approach to business, society and government.

Called or driven?

Rev. Henry Wildeboer of Oshawa, Ont., led off with a speech that asked the question, "Are you a driven or a called person?" Driven people are best gratified with accomplishments and are tough on other people, he said. They create fear among those who work or live around them. Wildeboer made reference to the many families who have learned to adjust their actions to Dad's temper level.

The "called" business person knows who he or she is. Work comes third, after God and the people around him or

her, said Wildeboer. A called person has a proper sense of stewardship, and radiates peace and joy instead of tension.

Wildeboer emphasized that the biblical emphasis on "covenant" should permeate the Christian's understanding of business dealings. Contract business depends on the letter of the agreement, he said. Covenant business depends on the integrity of the person.

"Let your contract be a covenant, based on Christian principles. Don't let your behaviour be determined by the behaviour of the other party," he warned. "Your word is your bond. Paper is needed to keep our memories pure, but it is not needed to get out of things."

Whose time?

At a second plenary session, Miriam Book, marketing director for a psychiatric hospital in Mount Gretna, Pennsylvania addressed the question, "Who owns my time?" "Many of us choose to give time to others or to the business, while taking time away from the most important relationships in life — God and family," she said. "Life is a one-way street. No one gets a chance to go back over it."

Another thought she brought forth was that all of us have the same amount of time, but each chooses to use it differently. Time for God and for others is available, if we make up our mind to set it aside. But sometimes we can be so busy for a legitimate short period of time that we need to ask others to back us up in prayer, she said. After such a busy time, it is good to set aside a day of retreat for God and family.

By giving to significant

people in our lives what belongs to them, we will be freed by them to serve others, said Book. The things that belong to "significant" people are: time, attention, listening, caring and affection, which for spouses includes erotic stimulation and sexual play.

Book's presentation was followed by a panel discussion centring around the shared experiences of three couples. Each couple gave a glimpse of the problems they encountered dealing with the question, "Who owns my time?" One participant was so impressed with the openness and vulnerability displayed by panel members and other participants that he vowed, "After this morning, I'm going to love my wife a lot more." The applause that greeted his remarks suggested that others were going to love someone in their lives a lot more too.

Business and ethics

All that loving bodes well for Canadian society. At the concluding banquet, Wally Kroeker, editor of *The Marketplace*, a Winnipeg-based publication, reminded the audience that Christian loving should also be translated into developing a Christian ethic for doing business. "It's a

Christian business is "inner" and "outer" business, convention told

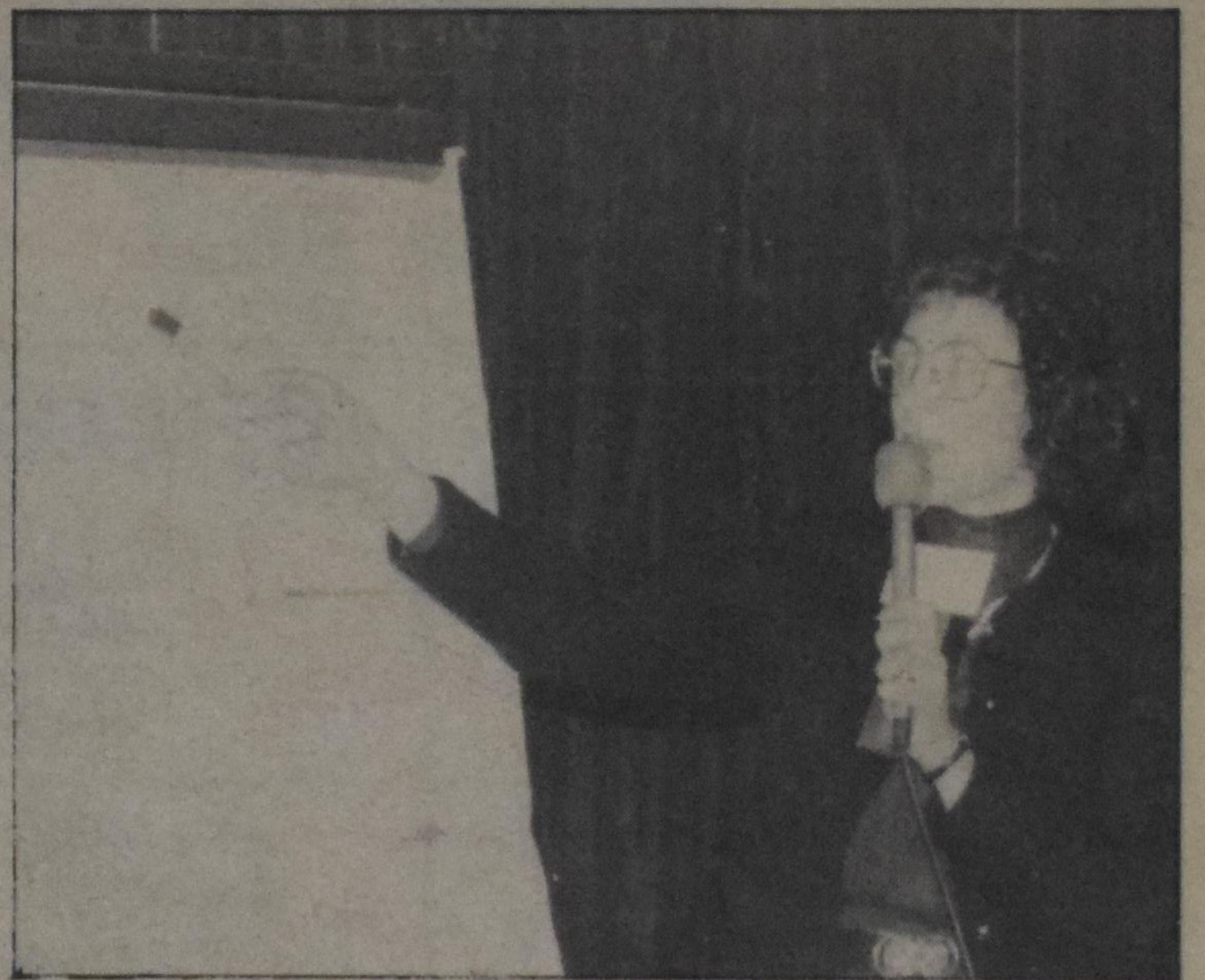


Photo: Bert Witvoet

Miriam Book illustrates what we should give to "significant others."

sad thing when business and ethics are considered an oxymoron," he said. (An oxymoron is a figure of speech in which contradictory words or meanings are placed together.)

He placed before his hearers the vision of *shalom*, which, according to Isaiah 32, will turn a desert into a fertile field.

"*Shalom* asks, 'Are things all right?' 'Is anything the matter?'" said Kroeker. *Shalom* makes us midwives of peace and justice. Through small deliberate steps we empower people.

He reminded members of the RCBPA that business people have ways of getting into countries that are closed off to missionaries. Business people may well have to double up as missionaries in the future, he said. Making one's business a mission means more, though, for Kroeker. It means caring where your money goes, using your clout for social change, producing good things and bringing hope where there is no hope.

A sense of growth

Besides the full servings of inspiration and instruction, there were menu items such as English trifle, cauliflower polonaise and cream of mushroom soup. There was the Kooij Family Ensemble presenting inspiring music and Michael Baldrige producing mime and incredible juggling acts.

The overall convention "personality" was relaxed, solid, lighthearted and even intimate. Executive Director Hans VanderStoep may have had something to do with shedding the narrow-Reformed image which the association projected a few years ago. He was responsible for choosing most of the speakers. He even tried to rethink the possible meaning of RCBPA: "Reflecting Christ in Business and Professional Association."

A sign of growth? President Bill Voortman thinks so. "It's not that we have changed course," he said. "But we're becoming a bit more mature."



Photo: Bert Witvoet

Hans VanderStoep (l.) enjoyed his black forest cake while Wally Kroeker saved his for after his speech.

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Classified Rates	Anniversaries	Obituaries	Obituaries	Obituaries
Births \$22.00 Marriages & Engagements . \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch. NOTE: Minimum fee is \$10.00. Letter under file number, \$10 extra. Photos: \$7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address. Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9	1958 March 18 1988 GERRITT and ALY KROEZEN (nee Vanden Bosch) By God's grace and faithfulness we are happy to announce the 30th wedding anniversary of our parents. We pray that God will continue to bless and provide for them in the years ahead. With much love from their children and grandchild: Henry & Laura Kroezen — Acton Fred & Betty Kroezen; Teri — Georgetown Andrew & Pat Kroezen — Acton Annette — at home Walter — at home Home address: 34 Young St., Acton, ON L7J 2G6 Brockville Hamilton 1963 March 16 1988 With joyful hearts, we thank the Lord for the blessing given unto us, on the occasion of the 25th wedding anniversary of our parents, JOHN and BEATRIX VELDBOOM (nee Moraal) We pray for the Lord continued faithfulness to our family in the years yet to come. Congratulations and love from your children: Anita Veldboom — Hamilton Terry & Yvonne Veldboom — Hamilton Karen Veldboom — Hamilton Henry Veldboom & Bo — Hamilton Home address: 378 East 13th St., Hamilton, ON L9A 4A1 1943 March 7 1988 We praise the Lord for blessing our parents and grandparents with 45 years of marriage, and trust that He will continue to provide and care for them in the years to come. DANIEL and CORNELIA VERHAGE (nee Heemskerk) Congratulations and love from your children and grandchildren: James & Rose Verhage; Don, Bruce, Kris — Trenton, Ont.	"If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord." (Rom. 14:8) The Lord took home into his eternal glory, Mr. GEORGE BUMA The members of the Dutch Ladies Society of the First CRC of St. Thomas, Ont., express their Christian love and sympathy to Mrs. Tina Buma and her family. May our heavenly Father be their comforter. Bolward, St. Thomas, The Netherlands Ontario March 31, 1913 Feb. 22, 1988 I greet Thee, who my sure Redeemer art, my only trust and Saviour of my heart. On Monday, Feb. 22, God called to himself, GERARD CORNELIS BUMA Dearly loved husband of: Tine Buma (nee VandeMeeberg) Father and grandfather of: Nicolaas & Jane; Jeffrey, Alison, David, Andrea — Strathroy, Ont. Maaike — Kitchener Paul & Clara; Michael, Alisa, Nicholas — London, Ont. Harmen (deceased Sept. 1956) John & Joan; Mark, Sarah, Jonathan — Brantford, Ont. Wil & Wiebe Timmer; Jacqueliën, Leonie — Amersfoort, The Netherlands Tine — Brantford, Ont. Survived in The Netherlands by one sister, Engeliën Wouters, (brothers Harmen and Feike deceased), two sisters-in-law, Hylkje Buma and Willemijn VandeMeeberg and many nieces and nephews. The funeral took place on Thursday, Feb. 25, in the Chr. Ref. Church, St. Thomas. Rev. P. Meyer officiating. Home address: 174 Elm St., St. Thomas, ON N5R 1J3	"Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life." (Ps. 42:8) On Feb. 12, 1988, ARIE DEBREE went to his eternal home at the age of 86 years. He is survived by his loving wife Sijtje and fondly remembered by his children; Grace & Herman Molenkamp — Andrew Dorothy & Herberg Lettinga — Beachville Bertus & Grietje DeBree — Broek op Langedijk, Holland Tina & Arend Lagemaat — Lethbridge Neal & Ina DeBree — Calgary Nellie & Charlie Wallish — Edmonton Harry & Edith DeBree — Edmonton Sandra & Randall Huisman — Edmonton Emmy & Fred DeVries — Strathroy, Ont. 31 grandchildren, 12 great-grandchildren. The funeral took place on Feb. 16, at Trinity Chr. Ref. Church, in Edmonton. Rev. Allan Groen officiated. Home address: 13425 - 57 St., Edmonton, AB T5A 2G1 "Fear not, for I have redeemed you; I have called you by name, you are mine." (Isaiah 43:1) On Tuesday, Feb. 9, 1988, the Lord took home to be with him, his child, our dearly loved mother, grandmother and great-grandmother, HILTJESMIDS (nee Veenstra) at the age of 86 years. Predeceased by her beloved husband Freerk (1986), son John (1979), daughter Sally (1985) and two sons-in-law, Sake (1982) and Don (1986). Lovingly remembered by her children: Flora VanderVeen — Brampton, Ont. John VanderTil — Camlachie, Ont. Stan & Hilda Smids — Wyoming, Ont. Grace Counsell — Chatham, Ont. Ralph & Tinie Smids — Chatham, Ont. Tina & Ted Hoekstra — Chatham, Ont. Gretchen & Joe VanderVenne — Pickering, Ont. and by 36 grandchildren and 62 great-grandchildren. The funeral service was held on Thursday, Feb. 11, 1988, at the First Chr. Ref. Church, Chatham, Ont. Rev. William Dykstra officiating.	"The Lord is gracious and righteous; our God is full of compassion. O Lord, truly I am your servant: I am your servant, the son of your maidservant; you have freed me from my chains. Praise the Lord." (Psalm 116:5, 16, 19b) On Feb. 24, 1988, HENDRIKUS VANDEKUYT our loving and dear dad and grandfather was taken into the Lord's presence in his 79th year. Predeceased by his wife Willempeje VandeKuyt (nee Versteeg) 1985. Father and grandfather of: Eva & Hank Kruffy; Sherrie & Karl, Rick & Carolyn, Chris — Midland, Ont. Bert & Anne VandeKuyt; Bert & Krista, Derek, Jay — Orillia, Ont. Maria & John Verschoor; Dave, Henry, Jessie & Arie, Wally & Lisa, Tricia — Hamilton, Ont. Corrie & Bert VanderHoef; Bert & Pam, Wilma & John, Henry & Lorraine — Willowdale, Ont. Wilma & John TenBrinke; Ted & Tammy, Rita, Jane, Mike — Dunnville, Ont. Harry & Ann VandeKuyt; Debbie, Mark — Ancaster, Ont. George & Liz VandeKuyt; Geoffrey, Henry, Michael, Cynthia, Robbie, Andrew — Mount Hope, Ont. John & Jana VandeKuyt; Gregory — Burlington, Ont. and four great-grandchildren. Predeceased by two infant sons Cornelis and Hendrik Jan. We thank you God for your gift of love and grace. In a loving and caring Dad, we give you praise. A Christian home where we were nurtured in your love. Knowing you, Lord Jesus, is truly a blessing from above. We know that our days are numbered, on this your earth. Heavenly Father, we thank you for your Son, in whom we have salvation and rebirth. You loved us first, O Lord, may we that clearly see. Work in us and help us to walk in the way that leads to eternity. Funeral service was held on Feb. 27, 1988, at the Immanuel CRC in Hamilton, conducted by Rev. P. Stadt, Barrie. Corresponding address: 201 Finch Ave., W., Willowdale, ON M2R 1M2 On Feb. 23, 1988, the Lord called to his eternal home, his faithful servant, PHIL VAN GRONINGEN For many years he has been a dear friend who will be sadly missed by all of us. May the Lord comfort and sustain Nicolien during this time of mourning and in the future. Gerard & Janny Lock Lenny Venema Harry & Cathy Snoek Dick & Ginny Van Wyck Joe & Ria Rasmussens Engel & Tina Van Beilen
PLUG: Joel and Pauline (Feddes) are delighted to announce the birth of their first-born, JASON SCOTT, at 2:10 p.m. Monday, Feb. 1, 1988, weighing 7 lbs. 14 ozs. at St. Joseph's Hospital, Sarnia, Ont. Sharing our joy are Jason's grandparents: extremely proud seventh-time grandparent (Oma) Tena Feddes and the late Fred Feddes, Port Lambton, Ont., and twelfth-time grandparents (Grandpa and Grandma) Hank and Greta Plug, Sarnia, Ont. Jason's home address: 1579 Michigan Rd., Sarnia, ON N7T 7H4				
Marriages				
VANDER HEIDE-BURGOYNE: We, Bill and Willy Vander Heide, of Wellandport, Ont., are pleased to announce the marriage of our daughter PATRICIA AUDREY to WILLIAM MICHAEL, son of Isobel Burgoyne of Welland, Ont. The wedding will take place, D.V., Saturday, Mar. 19, 1988, 3:30 p.m., in the Riverside Chr. Ref. Church, Wellandport, Rev. J. Veltman officiating. Future address: 613 Memorial Ave., Fenwick, ON L0S 1C0				
Accommodations				
Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53; Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.				
Services				
Income Tax Preparation T1 Special \$10; T1 General \$15. Rental \$25 — Small business and farming \$100 - \$200. 19 years experience. MRS. A. VANDENHAAK (416) 563-8635				
For Rent				
Brand-new, spacious 2 bedroom apartment available, located in the country, 5 km from Redeemer College. Mature, non-smoking adults and children welcome. Call: (416) 648-1166.				
	Personals			
	People Without Partners Correspondence Network and News Bulletin. For further information, send a self-addressed, stamped envelope plus \$1 handling to: People Without Partners, Box 107, Lakefield, ON Canada K0L 2H0 (If you have a singles' event you wish to advertise, send for our information brochure)			
	Real Estate			
	Business for sale! Bakery and delicatessen, close to new shopping centre in downtown Brantford. Well-established with good lease. Will train buyer. Asking \$69,900. Call Edward E. Doucet Realities Limited, Brantford. Gerry Stoffelsen: 1-519-756-3900 or 1-519-752-4420.			
	Vacations			
	RICE LAKE Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place. Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308			
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Classifieds

Help Wanted	Help Wanted	Help Wanted	Help Wanted	Teachers	
<div><h3>Job Opportunities</h3><p>We are now accepting applications for full-time/year-round employment in the following departments:</p><p>SALES — in-house to established customers</p><p>DELIVERY — daily routes in southern Ontario, a good driving record required</p><p>GREENHOUSE & WAREHOUSE — packing, cutting flowers, planting, etc.</p><p>Benefits after three months.</p><p><i>Interested applicants please apply at:</i></p><p>Greekside Gardens Ltd. Fairlane Rd., Jordan Station, ON L0R 1S0 (416) 562-4126 Office hours: Mon. - Fri., 8:00 - 4:30 p.m.</p></div>	<div><p>Wanted: Person for light green-house work in a cut-mum operation located in central Niagara. Please call (416) 892-3657 or (416) 892-2291 for details.</p><p>Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children, ages 9-18, with emotional and behavioural problems. This family model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. Phone: (416) 386-6461.</p></div>	<div><h3>Youth Pastor for Team Ministry</h3><p>Zion CRC in Oshawa, Ont., is looking for a second pastor to work with this dynamic and alive congregation in the areas of youth, young adults, singles and education. Ordination is not a prerequisite. A profile of the church is available on request.</p><p>Send resume to: Abel Zwart 383 Adelaide Ave., East Oshawa, ON L1G 2A2</p></div>	<div><p>AGASSIZ, B.C.: Agassiz Chr. School invites applications for the school year 1988/89 for the following position(s): one definite primary position; one possible part-time position in Kindergarten, administration relief, and French. Candidates with French and music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, BC V0M 1A0. School tel.: (604) 796-9310; home tel.: (604) 796-3209.</p><p>AYLMER: Immanuel Chr. School invites applications for possible openings in all grade levels. Preference will be given to experienced applicants who possess the ability to teach in one or more of the following specialty areas: French, phys. ed. (intermediate), music and special education. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).</p><p>BARRIE: Timothy Chr. School has probable vacancies for next Sept. in the primary/junior grades. Preference would be given to those with experience and French specialist qualifications. Please submit application and resume to: Mr. H.K. Bergsma, 49 Ferris Lane, Barrie, ON L4M 2Y1.</p><p>BOWMANVILLE: Durham Chr. High School in Bowmanville invites applications for one and one third positions in math (4 courses), physical education (2 courses) and instrumental music (2 courses), for the 1988/89 school year. Please send resume, academic transcript and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Att.: Ren Siebenga.</p><p>BRAMPTON: John Knox Chr. School invites applications for openings in the primary grades including junior kindergarten for September 1988. Interested applicants, please send resume and/or inquiries to: Mr. I Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 457-7250.</p><p>BRESLAU, Ont.: Woodland Chr. High School invites applications for two possible openings in senior physical and biological sciences, Sept. 1988. This would include OACs in physics, chemistry and biology. Correspondence to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0; (519) 648-2771.</p><p>CHATHAM: Calvin Chr. School in Chatham, Ont., has available a 5/9 teaching position in Grade 3 and a possible opening in Grade 6. Please send letters of application and resume to Melvin VanLingen, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5</p><p>CHATHAM: Chatham District Chr. Secondary School is now inviting inquiries and applications for a possible opening in French and a definite part-time (5/7) opening. The teaching load for the part-time position is somewhat flexible, though we prefer someone with ability in art. Send letters of application and resume to: Fred Spoelstra, Principal, Chatham District Chr. Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4. Phone: (519) 352-4591.</p></div>		
<div><p>clac Christian Labour Association of Canada</p><p>We would like to hear from female or male applicants who are interested in a career in labour relations as a</p><h3>REPRESENTATIVE</h3><p>CLAC has one current, and one future vacancy for persons who are self-motivated, can work independently, as part of a growing team of staff, and who like dealing with people. Administrative skills are an asset. CLAC provides full training, and remuneration includes an excellent benefit package.</p><p><i>Direct inquiries and applications to:</i></p><p>Ed Vanderkloof, Executive Secretary 821 Albion Rd., Rexdale, ON M9V 1A3 Telephone: (416) 744-2340 (or one of CLAC's regional offices.)</p></div>	<div><h3>The Institute for Christian Studies</h3><p>invites applications, nominations and inquiries for the position of</p><h3>PRESIDENT</h3><p>Candidates should have the doctorate, experience in higher education, and commitment to the advancement of scholarship that exhibits the coherence of all reality in Christ.</p><p>Send communications to: Presidential Search Committee</p><p>ICS INSTITUTE FOR CHRISTIAN STUDIES 229 College Street Toronto, Ontario M5T 1R4 (416) 979-2331</p></div>	<div><h3>Calvin College Faculty Openings</h3><p>The college is seeking applications for possible openings beginning September 1988, in the following departments: Art (graphics, art education, sculpture), communication arts and sciences, economics and business, English, engineering (electrical), French, music, nursing (maternity, child, adult, community health), philosophy, physics, psychology, Spanish (Latin America) and science education. Some of the departments have tenure track positions and some of them have temporary positions to replace people on sabbatical or other leaves. Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the chairman of the respective department at:</p><p>Calvin College 3201 Burton St., S.E. Grand Rapids, Michigan, USA 49506 CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER</p></div>	<div><h3>CALVIN COLLEGE</h3><p>The Education Department invites applications for a</p><h3>faculty appointment</h3><p>beginning September 1, 1988.</p><p>Doctorate preferred. Candidates should have expertise in Educational Psychology and Early Childhood Education as well as elementary or secondary teaching experience. Responsibilities will include supervision of student teachers. Calvin College seeks faculty who affirm the Christian faith as expressed in the Reformed creeds. Deadline for applications is March 10, 1988 or until filled. Applications from North American minorities are encouraged.</p><p><i>Send letter of application and vitae to:</i></p><p>Dr. Gloria Goris Stronks Chairperson, Staff Development Committee Education Department Calvin College Grand Rapids, MI 49506 CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER</p></div>	<div><h3>REDEEMER COLLEGE</h3><p>invites applications for a tenure-track position in</p><h3>EDUCATION</h3><p>commencing August 1, 1989</p><p>The position will include responsibility for course work in elementary education curriculum and instruction with an emphasis in reading and language arts, in educational psychology and in the supervision of directed teaching. Applicants should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the college and should hold or be working toward the completion of a doctoral degree. Letters of application, curriculum vitae, transcripts and letters of reference should be sent to:</p><p>Dr. Justin Cooper Vice-President (Academic) Redeemer College Ancaster, Ontario L9G 3N6 Deadline: March 25, 1988 or until filled.</p></div>	<div><h3>Why not place your ad in C.C.?</h3></div>

Teachers

CHILLIWACK, B.C.: Chilliwack Chr. School has a possible half-time position as **Kindergarten teacher**, to start Sept. 1988. Please submit application and resume to: Mrs. Grace Post, Education Committee, c/o Chilliwack Chr. School, Box 161, Chilliwack, BC V2P 6H6. Home tel.: (604) 792-6380.

Teachers ads continued on next page.

Teachers

CLINTON: Clinton and District Chr. School, located in the heart of beautiful Huron County, close to the shores of Lake Huron, invites applications for possible positions in the **primary grades**. Please send applications and resumes to Mr. R. Schuurman, Principal, Clinton and District Chr. School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851 (school) or (519) 482-7088 (home).

Teachers

ST. CATHARINES
Beacon Christian High School
invites applications for a possible opening for September 1988 in:
English and Dramatic Arts
Inquiries from applicants qualified to teach courses in the areas of Bible and the social sciences are also welcomed.
Direct your resume to the principal:
Mr. H. Kater
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Telephone (416) 937-7411

Teachers

COBOURG: Northumberland Chr. School will need an experienced teacher for the **primary grades**, beginning in Sept., 1988. Send application and a statement of philosophy to: Mr. Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8; ph.: (416) 372-8766. Consider joining a culturally-aware community in a "school with a difference" that is "child-oriented, teacher-directed, Christ-centred and community-supported."

DUNNVILLE: Dunnville Chr. School invites applications for a possible **Grade 2** position and one for **Grade 4/5**, both for the 1988/89 school year. Our thoughts go out to teachers with strength in music, French and physical education. Please write the principal, Mr. William R. Rang, c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1

Willowdale Christian School

needs a
teaching principal

WCS serves the Christian community of northern Metro Toronto and seeks a leader, committed to quality Christian education from a Reformed, biblical perspective.
Please submit application and resume to:
Willowdale Christian School
attention: Mr. A. Ben Harsevoort
60 Hilda Ave., North York, ON M2M 1V5
Tel. (416) 222-1711

Wellandport Christian School Society

invites applications for
Primary and Junior Division Teachers

The society operates the Wellandport Christian School and plans to open a second school in Smithville, D.V., September 1988. Applications are invited to fill openings in both schools. Experienced primary teachers and those with the ability to teach French, art and/or physical education are encouraged to apply.
Send letters of inquiry to:
Wm. Thies, Principal
Wellandport Christian School
Wellandport, ON L0R 2J0

Due to growth

Calvin Christian School

in Drayton

has openings for a teacher in the
Junior Division

and for a
Kindergarten teacher
for the 1988-89 school year.

The ability to teach French is a requirement. Minor or major in music and/or phys. ed. and/or art will be regarded as an asset. We also have possible openings for two teachers in the **primary division**.
Calvin Christian School is a growing school (approximately 170 students) in a small community with great possibilities, northwest of Kitchener.
Please send requests for an application form to:
Mr. A.J. Vanderstoel, Principal
c/o Calvin Christian School, Box 141, Drayton, ON N0G 1P0
Telephone: (519) 638-2935 (school) — (519) 638-3606 (home)

Duncan Christian School


Duncan, BC

invites applications for a
teaching principal

for the 1988/89 school year for a new high school, grades 8-11, with Grade 12 to be added in 1989, D.V.. Separate building presently under construction. Student enrolment is 45-50, with a teaching staff of four.
Applicants should have previous administrative experience and preferably a math/computer science teaching area. Knowledge in implementation of industrial arts program would be an asset. We are looking for a principal who can give leadership in Christian perspective in an inter-denominational setting.
Applicants are also invited for an
intermediate teacher
for the 1988/89 school year for a vacancy due to expansion. Ability to provide leadership in music education will be an asset. Possible openings may occur in **Kindergarten** (part-time), **secondary English** and **secondary social studies**.
Applicants should send resume to:
Mrs. Rose Bakker
P.O. Box 844, Duncan, BC V9L 3Y2
Phone: (604) 746-5537

Medicine Hat Christian School

invites qualified persons to apply for the possible opening for the position of
principal
commencing August 1, 1988. In addition, we have an opening for Grade 1 and 2.
Medicine Hat Christian School is a growing, interdenominational Christian school, has new facilities, 135 students and is in its sixth year of operation.
Letter of inquiry or application can be sent to:
Mr. William Siofstra, Principal
68 Rice Dr. S.E.
Medicine Hat, AB T1A 7E4
Tel.: (school) 403-526-3246
(home) 403-526-7192

Providing Christian education for 600 of God's children in the heart of the beautiful Fraser Valley.

ABBOTSFORD CHRISTIAN SCHOOLS

invite applications from teachers certifiable in B.C. for the following openings for September 1988:

ELEMENTARY

- PRIMARY — Kindergarten & Grade 2
- INTERMEDIATE — Grade 4, 6 & 7 (part-time)
French & computer specialty areas
- MUSIC — Grades 1-6 & intermediate and high school choral program

SECONDARY


- BUSINESS EDUCATION
- ENGLISH
- HOME ECONOMICS

Send applications, resume and references to:

HENRY CONTANT, Principal
Abbotsford Chr. Elementary
Box 175, Abbotsford, BC
V2S 4N8
(604) 859-5167

DWIGHT MOODIE, Principal
Abbotsford Chr. Secondary
Box 157, Abbotsford, BC
V2S 4N8
(604) 859-5528

The Society of Christian Schools
in British Columbia

invites applications for the position of
Education Co-ordinator/Consultant

This is a half-time position for the 1988-89 school year. The task of co-ordination/consultation will be shared with the present co-ordinator and will involve some of the following tasks depending on the expertise of the successful applicant:

- school program co-ordination and evaluation
- school, classroom and school board consultation
- curriculum co-ordination, development, and implementation
- government relations
- general promotion of Christian education
- office administration

The successful applicant must have experience in Christian schools, an acquaintance with CSI Christian schools, indicate a desire to grow professionally, and assist Christian schools in their development.
The SCSBC office is located in Langley, British Columbia, in the greater Vancouver area. Salary will be commensurate with qualifications and experience. The SCSBC is an organization presently serving 35 schools, many of which belong to Christian Schools International (CSI).

Send letters of application, curriculum vitae, and a statement of philosophy of Christian education by March 15 to:
Society of Christian Schools in British Columbia
4762-207A St., Langley, BC V3A 6N9
For more information, contact John Vanderhoek at (604) 530-4600

FRUITLAND: The Fruitland John Knox Memorial Chr. School has the following possible positions open: **Grade 2, Grade 6, Grade 7** (70% part-time). All interested persons should contact the school for application forms at: John Knox Memorial Chr. School, Box 27, 795 Highway 8, Fruitland, ON L0R 1L0. Tel: (416) 643-2460. Deadline for applications March 23.

GEORGETOWN: Georgetown District Chr. School has a definite opening for a **Junior teacher** with expertise in music for the 1988/89 school year. Also possible openings for a **junior teacher** and an **intermediate teacher**. Applicants with abilities to teach French or phys. ed. as well as a background in computers would be preferred. There is also a possible need for a **Kindergarten teacher** (part-time, 60%) for Sept. 1988. Please send letter of application including resume and references to Mr. G. Petrusma, Principal, G.D.C.S., R.R.#1, Georgetown, ON L7G 4S4. Tel: (416) 877-4221.

HOUSTON, B.C.: The Houston Chr. School, located in north central B.C. has a **Grade 1** teaching position open. We also require a teacher for the **Junior Secondary** program (grades 7 through 10) with ability to teach science and math. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0.

HAMILTON: Calvin Chr. School. The education committee invites applications for a definite vacancy in the **junior grades** and possible vacancies in the **primary division**. Forward complete resume to: W.H. Hultink, Principal, Calvin Chr. School, 547 West 5th St., Hamilton, ON L9C 3P7. For information call: (416) 388-2645.

JARVIS: Due to increased enrolment **Jarvis District Chr. School** invites applications for the following full-time positions, effective September 1988.
Kindergarten (2 classes)
Grade 3 & remedial (about 50% each)
Grade 7
There is also a possible opening at the **Grade 4** level. An ability to teach music and/or French as well as a background in computers may be considered an asset. Qualified applicants please send your letter of application, resume and inquiries to: Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. School tel.: (519) 587-4444; home tel.: (519) 587-5374.

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
<p>LACOMBE CHR. SCHOOL K-9 a school of 275 students, is accepting applications for openings in the, elementary grades for the 1988/89 school year. Contact: Mrs. Ella Land, Principal Lacombe Chr. School Box 1749, Lacombe, AB T0C 1S0 Tel. (403) 782-6531</p> <p>LEDUC, Alta: Covenant Chr. School invites applications for possible 1988-89 openings in four positions: Grade 1, 2, 3 and 4. Direct letters of inquiry to Lloyd Den Boer, Principal, Covenant Chr. School, Box 1595, Leduc, AB T9E 2Y9</p> <p>LISTOWEL: Listowel Chr. School invites teachers to apply for the following positions: part-time Kindergarten and/or part-time principal relief and a possible full-time Grade 5/6 combination. Please forward your letter and resume to: Listowel Chr. School, Mr. Arnold Deelstra, Principal, Box 151, Listowel, ON N4W 3H2. Phone: (519) 291-3086 (school) or (519) 356-9056 (home).</p> <p>LONDON: The London Parental Chr. School invites beginning and experienced teachers to apply for a possible teaching vacancy, for September 1988. Please send your letter of application and resume to the principal, Mr. H. Goodhoofd, London Parental Chr. School, 202 Clarke Rd., London, ON N5W 5E4</p> <p>LONDON: London District Chr. Secondary School invites applications for possible openings in the areas of visual arts/drama, bible and math for the 1988/89 school year. Please send all letters of application and resumes to Henry Kooy, Principal, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; tel.: (519) 455-4360.</p> <p>MISSISSAUGA: John Knox Chr. School Society of Mississauga is accepting applications for a possible full-time position in Grade 5/6. A commitment for the Reformed world and life view is necessary. Please contact Lorna Keith, Principal at (416) 822-8131 or Ann Veeneman, Education Committee at (416) 844-6454.</p> <p>NEW WESTMINSTER, B.C.: John Knox Chr. School invites applications for a Kindergarten teacher. Please send resume and inquiries to: Chuck Gerber, c/o John Knox Chr. School, 8260 - 13th Ave., Burnaby, BC V3N 2G5. Tel: (604) 522-1410.</p> <p>NEW WESTMINSTER, B.C.: Principal needed. John Knox Christian School applications for an elementary school principal (Grades K-7). Position involves part-time teaching. Please send resumes and inquiries to Mr. Chuck Gerber, c/o John Knox Chr. School, 8260 - 13th Ave., Burnaby, B.C. V3N 2G5. Tel. (604) 522-1410.</p> <p>NEWMARKET: Holland Marsh District Chr. School invites applications for a Kindergarten teacher for the 1988/89 school year. We are also looking for a full- or half-time teacher for one of the primary grades and a full-time teacher for Grade 5/6. Strengths in music and/or French would be an asset. Please send inquiries to Mr. H. VanderVecht, Principal, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3701 (school) or (416) 775-2645 (home).</p>	<p>ORANGEVILLE: The Orangeville Chr. School is receiving applications for qualified teachers for a definite Grade 5/6 position and possible positions in Grades 1 through 4. Please write or call Mr. A. Bakker, Orangeville Chr. School, P.O. Box 176, Orangeville, ON L9W 2Z6 or (519) 941-3381.</p> <p>ORILLIA: Orillia Chr. School invites applications for an opening in our primary division. This is a one-year position, replacing a teacher on leave. Please submit all letters of inquiry and resumes to Mr. George Kamphuis, Principal, Orillia Chr. School, P.O. Box 862, Orillia, ON L3V 1G6.</p> <p>OWEN SOUND: Timothy Chr. School in Owen Sound will have a possible opening in a Grade 2 and 3 classroom commencing in September. Experience is desirable and all applicants should send resumes to: Timothy Chr. School, 199 4th Ave., West., Owen Sound, ON N4K 4V1</p> <p>PORT PERRY: The Scugog Chr. School in Port Perry, Ont., invites applications for the position of teaching principal for the 1988/89 school year. An OACS & CSI school, Grades K-8 Interdenominational Current enrolment: 52 Three full-time & two part-time teaching staff. Please submit resume to: Scugog Chr. School, P.O. Box 1798, Port Perry, ON L0B 1N0. Attention: George Eenling.</p> <p>RED DEER, AB: The Red Deer Chr. School invites applications for possible openings in junior high, intermediate and primary grades. Expertise in one or more of the following areas will be considered an asset: social studies, art, phys. ed., French and/or music. Direct all inquiries to: Mr. R. Duggan, Principal, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5795.</p> <p>REXDALE: Timothy Chr. School is seeking applications for a probable Grade 1 position, beginning September 1988. Qualified applicants should forward information to Mr. G. Postma, Principal, Timothy Chr. School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770 (school); (416) 743-9536 (home).</p>	<p>ROCKY MTN. HOUSE, ALTA.: Rocky Chr. School will have definite openings in Grade 1, Grade 2 and Grade 3. Required abilities include: able to handle an interdenominational setting, team work, work centres in math and language arts. Also, there is a possible opening in junior high. Abilities in science, math, P.E., and English an asset. Join a growing, caring community of 200 kids and teachers. Send for an application form and your resume to Box 669, Rocky Mtn. House, AB T0M 1T0.</p> <p>ST. CATHARINES: Calvin Memorial Chr. School invites applications for a teaching position in Kindergarten for the 1988-89 school year. This involves teaching two half-time classes. We also have a possible vacancy at the junior level. Please send applications or letters of inquiry to Mr. Jim Vreugdenhil, Principal, Calvin Memorial Chr. School, 300 Scott St., St. Catharines, ON L2N 1J3.</p> <p>SARNIA: Lambton Chr. High School requests applications or inquiries for a teacher of Physical Education (3 courses) and (3 courses) in intermediate general level Mathematics, Science and Consumer Education. This is a one-year position to replace a teacher who will be on a sabbatical for the 1988-89 school year. Also needed: 1 teacher for Math/Computer. Please submit applications including resume, academic manuscript and references to: Mr. W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3; telephone: (519) 337-9122.</p> <p>SMITHERS: Smithers Chr. School is in need of a teacher for Grade 2 for the 1988/89 school year. Please send resumes and applications to Glenn Ewald, Box 2117, Smithers, B.C. V0J 2N0. Phone (604) 847-4238.</p> <p>SMITHVILLE: The Smithville District Chr. High School has 3 possible openings: basic core courses at the Grade 9-10 level, math & science — specifically physics, computer and calculus, and in the English area, for Sept. 1988. Send all applications to: Mr. M.B. Strooboscher, Principal, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0; tel. (416) 957-3255.</p>	<p>STRATFORD, the Festival City: Primary teacher Stratford is NOT your average Ontario city. If you are prepared for the challenge of a multi-grade classroom in a vibrant Christian school and community, we wish to talk to you. Send your transcript and resume to: Peter VanManen, Principal, Stratford District Chr. School, R.R.#1, 130 Huron Rd., Sebringville, ON N0K 1X0</p> <p>STRATHROY: John Calvin Chr. School, Strathroy, will require a part-time French teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3</p> <p>TABER: Taber Chr. School is now accepting applications for possible teaching positions. If you are interested, please forward all letters of inquiry to: Mr. R. Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0</p> <p>TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in K-7 for the 1988/89 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities. For further information please contact: Frank Voogd, Principal, Centennial Chr. School, 3602 Sparks St., Terrace, BC V8G 2V6. Tel.: (604) 635-6173.</p> <p>THUNDER BAY: Thunder Bay Chr. School invites applications for a possible opening at the primary level, for the 1988/89 school year. Address all letters of application and inquiries to: J. Tamming, Principal, Thunder Bay Chr. School, R.R.#2, Thunder Bay, ON P7C 4V1. Tel: (807) 939-1209.</p>	<p>TORONTO: Toronto Central Chr. School invites applications for possible openings at various levels and for the position of principal. Please direct inquiries to: Jane Roxburgh, Principal, (416) 968-2036 (days), (416) 759-4352 (evenings) or Tine Houtman (416) 461-1207 (evenings).</p> <p>VERNON, B.C.: Vernon Chr. School invites applications to fill possible teaching positions for Grade 1/2 and Grade 5/6 for the 1988/89 school year. Please send applications, resumes and inquiries to: Mr. K. Stromberg, Principal, Vernon Chr. School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, B.C. V1T 6L6. Tel.: (604) 545-7345.</p> <p>WILLIAMSBURG, ON: Timothy Chr. School is inviting applications for openings at the Grade 3/4 and 5/6 levels for Sept., 1988. Please address all applications to: The Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Tel.: (613) 535-2687.</p> <p>WOODSTOCK: For the 1988/89 school year, we will be in need of a teacher for Grade 3, as well as a qualified, preferably experienced, special education teacher with proven organizational skills. Strengths in French and/or music will be an asset for both positions. We offer pleasant working conditions in up-to-date modern facilities. Direct your resume or inquiries to the principal, John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: (519) 539-1492.</p>

An ad in
Calvinist Contact
gets results!

Weekly Crossword

by William Canine

ACROSS	1	2	3	4	5	6	7	8	9	10	11	12	13
1 McCarver and McCoy													
5 Faux pas													
10 Exchange													
14 Pulitzer novelist													
15 Racket man Jimmy													
16 Hawaiian port													
17 Novelist Pierre													
18 Hash													
19 Muezzin's call to prayer													
20 Vulnerable spot													
22 Finnish islands													
23 Slippery ones													
24 Cipher worker													
26 Bern's river													
29 Big cat													
31 Submerge													
34 Donnybrooks													
36 Gallery?													
38 Timber tool													
39 Spoof													
40 Remote													
41 Hat pelt													
44 Architectural edges													
46 Timetable abbr.													
47 Shaving the head													
49 Cutting device													
50 Convey													
52 Fastener													
54 Flight of steps													
56 Server													
61 Rainbows													
62 Stronghold of a kind													
63 Region													
64 Long walk													
65 Bivouacs													
66 Gemsbok													
67 Defeat													
68 Rendezvous													
69 Cleverly effective													
DOWN													
1 Soft mineral													
2 Stravinsky													
3 Beyond: pref.													
4 Grab													

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Last Week's Puzzle

MARE	ERRANT	POP
IGOT	LEADER	AIR
CATAND	THEFIDDLE	
AIE	CEES	AIRES
	FARM	MANNE'S
MADRAS	RIDGE	
AND	CANAL	LEE
KITTEN	ON	THEKEYS
ELS	MOREY	EDEN
	TBONE	PLEASE
DEBARKS	CHIN	
ARARA	IRON	ROT
RAINCATS	AND	DOGS
EST	ELAINE	IDEA
DES	DANTES	PEER

- | | |
|-------------------|------------------|
| 43 --Tiki | 54 Comic Mort |
| 44 Most dismal | 55 Bee Gees e.g. |
| 45 Brazil's money | 57 Legion |
| once | 58 Offended |
| 48 Opens | 59 A Seton |
| 51 Levitates | 60 Following |
| 53 Manila's site | 62 Simulate |

Events

Advertising Deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri. Mar. 18	Tues. Mar. 15	Wed. Mar. 9-8:30a.m.	Thurs. Mar. 10-8:30a.m.
Fri. Mar. 25	Tues. Mar. 22	Wed. Mar. 16-8:30a.m.	Thurs. Mar. 17-8:30a.m.
Fri. Apr. 1	Tues. Mar. 29	Wed. Mar. 23-8:30a.m.	Thurs. Mar. 24-8:30a.m.

Notice to all alumni of
LAURENTIAN HILLS CHRISTIAN SCHOOL
Kitchener, Ont.

A 20th anniversary fundraising dinner

will be held on

March 25, 1988, at 7 p.m.

at the

Waterloo Christian Reformed Church

Join former classmates and school friends for a great evening of fine food, fellowship and entertainment. Tickets are \$20 per person, which includes a donation of \$12.50.

For more information and tickets contact:

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Telephone: (519) 578-2508

October 1988 (D.V.)

Join Rev. John Plaatjes on a trip of a lifetime.

LION WORLD TOURS invites you to participate in this adventure through sunny, friendly South Africa — *A world in one country.*

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or call Gerri or Jacqui at (416) 920-5477

Calendar of Events

**Feb. 29 -
Mar. 20**

World Home Bible League presents "Footprints of the Reformation," a multi-media event by Don VanPolen. **Feb. 29:** Newmarket; **Mar. 1:** Brampton; **Mar. 2:** Georgetown; **Mar. 3:** Barrie; **Mar. 4:** Orillia; **Mar. 5:** Burlington; **Mar. 6:** Thornhill; **Mar. 7:** Burlington; **Mar. 8:** London; **Mar. 10:** Ancaster; **Mar. 11:** Wellandport; **Mar. 12, 13:** St. Catharines; **Mar. 14:** Clarkson; **Mar. 15:** Jarvis; **Mar. 17:** Grimsby; **Mar. 18:** Whitby; **Mar. 19:** Port Perry; **Mar. 20:** Newmarket. Watch local bulletins for details!!

**Mar. 9-
Apr. 8**

"Encounters": The art of Flora Visser, deals with relationships. See her thought-provoking works at Redeemer College, **Ancaster, Ont.**, 9:00 a.m. to 9:00 p.m. Monday through Saturday. For info. call (416) 648-2131.

Mar. 11

Organ concert by Dirk Jansz. Zwart, at St. Michael Church, **Prince George, B.C.**

Mar. 11

Organ concert by Andre Knevel at 8 p.m. in Maranatha Can. Ref. Church, **Surrey, B.C.**

Mar. 12

Organ concert by Dirk Jansz. Zwart, Canadian Reformed Church, **Smithers, B.C.**

Mar. 12

Men's Life Workshop at the CRC, **Mt. Brydges, Ont.**, 9 a.m. - 4 p.m.

Mar. 12

Organ concert by Andre Knevel, at 8 p.m., in Can. Ref. Church, **Abbotsford, B.C.**

Mar. 14

Organ concert by Dirk Jansz. Zwart, at the CRC, **Terrace, B.C.**

Mar. 17

Organ concert by Andre Knevel, at 8 p.m. in Emmanuel CRC, **Calgary, Alta.**

Mar. 18-19

Springfest '88 at Redeemer College, **Ancaster, Ont.**, for senior high school students. Bring a friend and stay over at the college for a weekend. Exciting events, prizes, workshops, sports, a free T-shirt and more. Get a first-hand feel for university life from a Christian perspective. For info. call Redeemer College toll free at 1-800-263-6467 or locally at (416) 648-2131. Free admission.

Mar. 18

Organ concert by Dirk Jansz. Zwart at the First CRC, **Lynden, WA.**

Mar. 18

Organ concert by Andre Knevel, at 8 p.m., in St. Augustines Church, **Lethbridge, Alta.**

Mar. 18-19

"Partnership in the Gospel" Conference at Third CRC (St. James United), **Edmonton, Alta.** For info. call (403) 489-8563.

Mar. 20

Spring concert at 8 p.m. in the **Ingersoll CRC** (429 King St. W.). Choirs participating: "Shining Lights" (Aylmer), Bel Canto (London) and Ingersoll CRC Choir.

Mar. 20

50th anniversary of the **Holland Marsh Chr. Ref. Church**. Services at 10 a.m. and 4:30 p.m. **Mar. 23:** 7:30 p.m. social. Former members and friends are urged to attend.

Church news

Christian Reformed Church

Called

— to Smithville, Ont., Rev. H. Aubrey Van Hoff of 2nd, Abbotsford, B.C.

Declined

— to Blyth, Ont., Rev. Johan Tangelde of East, Strathroy, Ont.

New stated clerk

— **Classis Toronto** has appointed Rev. John Van Stempvoort stated clerk. His address is: 4561 Langstaff Rd., Woodbridge, ON L4L 2B2.

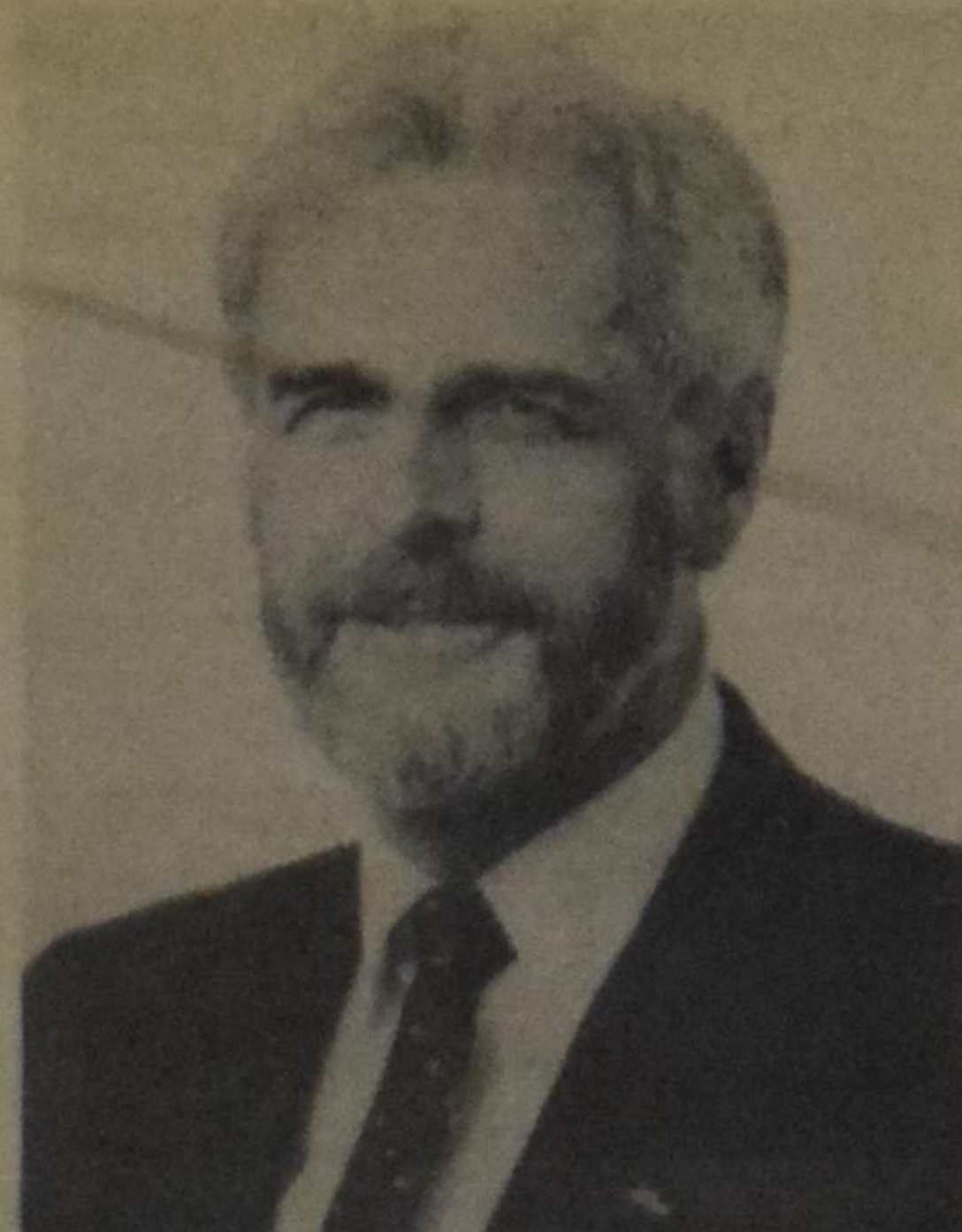
Classis meetings

— **Classis Hamilton** will meet on Wednesday, May 11, 1988, at the Ancaster, Ont. CRC. Agenda materials must be received by March 30.

Richard Stienstra, Stated Clerk

— **Classis Huron** will meet on May 11, 1988, at the Clinton, Ont. CRC. Agenda materials must be received by Apr. 4. **Dirk Miedema, Stated Clerk.**

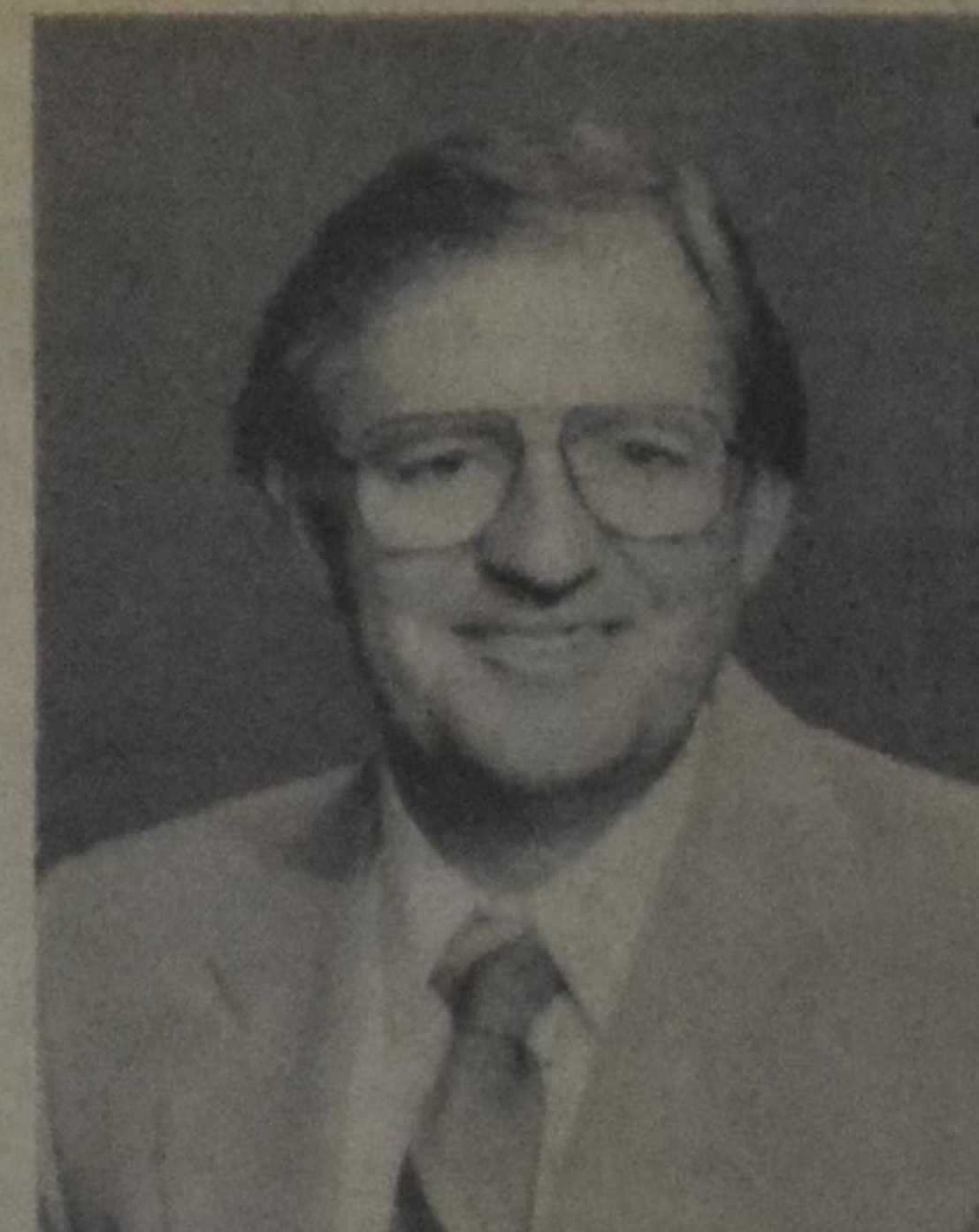
— **Classis Niagara** will meet on May 11, 1988, at Providence CRC, Beamsville, Ont. Agenda materials must be received by noon, Apr. 5. **Adrian Dieleman, Stated Clerk.**



Rev. Hartley Smith
WHBL Representative

The World Home Bible League presents

Footprints of the "Reformation"



Rev. Bryan Colbourne
WHBL Representative

A dazzling multi-media event by Don VanPolen, using 6 projectors on a 25-foot screen which takes you to:
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We invite you to attend a presentation in your area:

Monday, March 21, 7:30 p.m.
Ebenezer-CRC
Trenton, 18 Fourth Ave.

Tuesday, March 22, 7:30 p.m.
Maranatha CRC
Belleville, 72 Orchard Dr.

Wednesday, March 23, 7:30 p.m.
First CRC
Kingston, 310 Kingscourt Ave.

Thursday, March 24, 7:30 p.m.
Bethel CRC
Brockville, Prescott Rd.

Friday, March 25, 8:00 p.m.
Williamsburg CRC
Williamsburg, 531 Church St.

Saturday, March 26, 7:30 p.m.
Calvin CRC
Ottawa, 1475 Merivale Rd.

Sunday, March 27, 6:30 p.m.
Metropolitan Bible Church
Ottawa, 453 Bank St.

Monday, March 28, 7:30 p.m.
Willowdale CRC
Willowdale, 70 Hilda Ave.

Wednesday, March 30, 7:30 p.m.
Cephas CRC
Peterborough, 220 Goodfellow Rd.

Wednesday, April 6, 8:00 p.m.
Maranatha CRC
Cambridge, 94 Elgin St. S.

Thursday, April 7, 8:00 p.m.
Maranatha CRC
Woodstock, Hwy. 59 & 401

Friday, April 8, 8:00 p.m.
Aylmer CRC
Aylmer, 184 South St. W.

Sunday, April 10, 11:00 a.m.
Sarnia Missionary Church
Sarnia, 707 Talford St.

Sunday, April 10, 6:00 p.m.
Glen Cairn Baptist Church
London, 345 Pond Mills Rd.

Monday, April 11, 8:00 p.m.
Westmount CRC
Strathroy, 405 Drury Lane

Tuesday, April 12, 8:00 p.m.
Chatham Christian S.S.
Chatham, 90 Park Ave. E.

Wednesday, April 13, 8:00 p.m.
Wyoming CRC
Wyoming, 529 Superior St.

Thursday, April 14, 8:00 p.m.
First CRC
Sarnia, 787 Murphy Rd.

Saturday, April 16, 8:00 p.m.
First CRC
Drayton, Main St.

Monday, April 18, 8:00 p.m.
First CRC
Guelph, 287 Water St.

Tuesday, April 19, 8:00 p.m.
Canadian Reformed Church
Orangeville

Friday, April 29, 8:00 p.m.
Clinton Dist. Chr. School
Clinton, Princess St.



A celebration offering to bring God's Word to the growing church in China will be received!

Dutch

Boeldag bij Teun



Arie en Katrien

Arie Dof

"Nu moet je toch es kijken," riep Katrien verbaasd, terwijl ze uit het raam van de huiskamer naar de overkant keek, "De overburen gaan hun spulletjes verkopen!" En, ja hoor, de garage en de weg daarheen stonden vol met tafels, stoelen en allerlei min of meer begeerlijke voorwerpen. Aan de muur van hun huis hing een kleurig spandoek, waarop met grote letters stond te lezen "GARAGE SALE."

"Die zijn er ook al vroeg bij," merkte mijn vrouw terecht op. "Het weer is wat warmer na de vorst en de sneeuw van de laatste weken, en nu beginnen de 'garage sales' alweer."

En zo zijn we weer getuige van de eerste aan-huis-verkoop van het jaar en we weten dat er vele zullen volgen. Want dat is de laatste jaren wel populair geworden, om de spulletjes die je graag kwijt wilt bij je eigen

voordeur te verkopen.

We hebben zelfs vrienden die er een hobby van maken, om op zaterdagmorgen al die kleine marktjes te bezoeken. Ze komen soms met allerlei onnutte en onwaarschijnlijke voorwerpen thuis, volgens hen kostbaar antiek. De vraag is echter: Wat is antiek? Ik kan dat heel moeilijk beoordelen. Ik weet wel, dat alles wat antiek is, oud is, maar dat betekent niet, dat alles wat oud is ook antiek is. Eens heb ik een kennis, die handelaar was in antiek, gevraagd hoe je de waarde van iets ouds bepaalt. Zijn korte, gemakkelijk te onthouden, definitie was: "Het ligt er maar aan wat een gek er voor geeft." Overigens zal iedereen wel gehecht zijn aan oudheden, die zoete herinneringen oproepen.

Bij de burens viel die morgen niets antieks te ontdekken, kortom niets dat onze begeerte opriep.

"Heb jij dat nu ook, Arie," vroeg Katrien, "dat zo'n verkoop je altijd doet denken aan die boeldagen, die we vroeger in ons dorp hadden in Holland?"

Ja, die evenementen herinner ik me nog levendig. Wanneer een erfenis moest worden verdeeld, of de bezittingen van een failliet gegane koopman moesten worden verkocht ten bate van de schuldeisers, kondigde de plaatselijke notaris in het streekblad aan, dat er een boedelveiling zou zijn. Vee en landbouwgereedschap, meubels en andere inboedel werd voor het volk te kijk gezet en dan werd de hele boel verkocht, soms voor een paar centen.

Nooit zullen we vergeten de boeldag bij Teun Goudberg. Teun had een woonhuis en winkeltje in de Dorpsstraat en verkocht — althans in zijn goede dagen — hoeden en petten. Ook verkocht hij antiek en alles wat hem waardevol leek. En verder ging hij de boer op met zijn koopwaar. Dat deed hij het liefst. Hij hield van de natuur en hij hield er van om met de mensen te praten. Hij zocht zijn gezelligheid buitenshuis, omdat hij het binnenshuis maar eenzaam had. Zijn vrouw was jong overleden en kinderen waren er niet. Men begrijpt dat, met de eigenaar de boer op, de winkel niet bepaald een florissant bedrijf was. In de etalage lag alleen maar een grote kat en dat alleen op dagen dat de zon naar binnen scheen. De huurbaas begon steeds dringender om zijn centen te vragen. Met veel gepraat lukte het Teun om altijd weer uitstel te krijgen van het toenemende aantal schuldeisers, maar op de duur werd het toch te gek: Teun Goudberg werd failliet verklaard en de notaris liet in het streeknieuwsblad zetten, dat er dan en dan een boedelveiling ten huize van Teunis Goudberg T.J.s zn. gehouden zou worden.

Op de bewuste dag stond de inboedel van Teun op de straat met Teun er tussenin, heel amikaal aan het woord met de nieuwsgierigen en kooplustigen. Het zou geen lange verkoping worden, want er was niet veel: wat oude bedden, wat stukgelezen boeken, een paar tafels en stoelen en hier en daar een verdwaalde nieuwe pet; verder een radio, een oude mandoline en een huisorgel, dat betere

dagen had gekend.

Om tien uur kwam de notaris met de veilingmeester en kon de verkoop beginnen. De petten, die tenslotte nooit enig hoofd hadden gesierd, gingen voor een tamelijk redelijke prijs weg, maar het meubilair bracht niet veel op.

Toen kwam het huisorgel aan de beurt. Men kon het Teun aanzien, dat hij moeilijk afstand kon doen van zijn oude, vertrouwde harmonium. Hij streek er eens over heen en draaide er om heen. Toen wendde hij zich tot de notaris en sprak: "Meneer de notaris, mag ik nog een keer op mijn orgeltje spelen, dan weet iedereen meteen, wat een mooi geluid er inzit." De notaris knikte welwillend.

Toen, temidden van het grootste publiek, dat ooit naar hem geluisterd had, nam Teun Goudberg plaats op de orgelbank, trok zijn mouwen omhoog, trok aan de registers, pompte met zijn voeten, legde zijn gevoelige vingers op de toetsen en begon een bekende psalm te spelen. Met een wat schelle tenor zong hij zelf mee. Dit is het wat hij daar in de Dorpsstraat zong en speelde: "k Zal gedenken hoe voor dezen ons de Heer heeft gunst bewezen"

Het was plechtig en ontroerend. De notaris en de veilingmeester namen eerbiedig hun hoed af en iedereen, de jeugd inclusief, luisterde stil. Dit was een boedeldag, die ons altijd in het geheugen is gebleven.

Het verhaal verdient een goede afloop, maar die is er niet. Het orgel werd voor een zacht prijsje verkocht aan een rijke boer, Hendrik Geurts Het loopt toch nog tamelijk goed af: De dochter van Geurts leerde orgel spelen en werd later organiste in onze kerk.

En Teun Goudberg? Die is nu al heel oud, maar hij heeft het nog nooit zo goed gehad. Hij woont in één van de vele prachtige bejaardenhuizen, die Holland rijk is.

En eens per week, wanneer er avondwijding is, speelt Teun op het elektronisch orgeltje van de kapel zijn psalmen en gezangen. Een van de zingende senioren is boer Hendrik Geurts. Hij en Teun zijn de beste vrienden.



Photo: Courtesy Sainte-Marie among the Hurons, Midland, Ont.

Levende poppen!

Het vieren van "Heritage Day" in "Sainte-Marie among the Hurons" bracht mensen van allerlei nationale afkomsten samen om hun culturele erfenissen te tonen en te delen.

Jody Bissett (links) en Marja Kuerzdoerfer (rechts) sloten zich even aan bij de uitstalling van poppen op de Nederlandse afdeling van de tentoonstelling. Beide meisjes maakten deel uit van een volksdansgroep. "Heritage Day" in Sainte-Marie was georganiseerd door de "Friends of Sainte-Marie."

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O mgeven door rokende schoorstenen, lawaaiërige machines en druk verkeer, gehypnotiseerd door de TV, zal menig een nog niet gemerkt hebben dat er verandering in de lucht zit. De zon schijnt langer, de fles met vitaminepillen raakt leeg, de kleuren in damesmodewinkels lijken op de regenboog en de vogeltjes zingen een toontje hoger.

★★★★

Zelfs onze minister-president sloeg een hogere toon aan tegen de dames en heren van de pers, die er deze week flink van langs kregen van hem. Dat was dan in verband met het feit, dat de voormalige minister André Bissonnette door een rechtbank onschuldig werd verklaard van frauduleuze handelingen. Onze minister-president in zijn verontwaardiging vergat een paar frappante feiten, namelijk dat hij Mijnheer Bissonnette ontslagen had, dat leden van zijn staf de zaak aanhangig hadden gemaakt, en dat de rechtbank geen oordeel uitsprak over Mijnheer Bissonnette's verantwoordelijkheid als lid van het kabinet. Verontwaardiging leidt soms tot vergetelheid. U kent dat gezegde wel van de balk en de splinter.

★★★★

Onze atleten hadden op hun terugweg van Calgary op het vliegveld geen last van die metaal-zoekende apparaten. Ze brachten niet veel metaal mee naar huis. De miljoenen die de regering in het amateur (ahum) programma stak leverden niet veel resultaat op.

★★★★

De posterij-vakbonden hebben een bijkantoor in de grond geholpen. Een drogist in Toronto gaf er de brui aan en andere aspirant bijkantoorhouders worden schichtig. Het motto van de vakbonden is "Ik worstel en blijf worstelen." Het bestuur van de posterijen hoort ook al niet onder de rubriek van vrede stichters. Er is voorlopig nog niet veel kans dat onze brieven op redelijke tijd bezorgd zullen worden.

★★★★

De Palestijnse ex-terrorist Mohammed Issa Mohammed probeerde met de Noorderzon en de medewerking van onze regering te verdwijnen, maar het lukte niet. De geheime diensten van alle vijf werelddelen schenen ingelicht te zijn, en bevreesd voor de Israëlische Mossad keerde Mohammed maar terug naar de veiligheid van Canada.

★★★★

Eerlijkheid, zo zegt men, kan niet wettelijk gedwongen worden, maar onze regering probeerde het maar weer 's met een wetsontwerp dat beoogde de portfolio's en onroerende goederen van alle Kamerleden aan inspectie te onderwerpen.

★★★★

H et ging Monsieur Mulroney net als de ouderling die een afspraak wilde maken voor een huisbezoek. Niet thuis, te druk, geen tijd, en dan is net mijn vrouw jarig. Mulroney wilde op visite by Michail Gorbachev, maar Kameraad Gorbachev had geen tijd.

★★★★

De Hoge Raad heeft geoordeeld dat de wetten in Saskatchewan ongeldig zijn, mits ze ook in het Frans vertaald worden. Tweetaligheidsbeleid van onze regering is voor sommige mensen een aanstoot, terwijl het voor anderen een verrijking is. Zelfs de regeringsfractie in de Kamer biedt tegenstand, maar Monsieur Mulroney heeft te kennen gegeven dat iedereen die tegen de wet zal stemmen net zo goed met veters langs de deur kan gaan leuren. Het debat over de "Official Language Act" komt in maart op de agenda van de Kamer.

★★★★

Onze textielindustrie wordt gesubsidieerd door de regering. Dat heeft nogal wat kritiek veroorzaakt op een onlangs gehouden vergadering van Amerikaanse staatsgouverneurs. Trade minister Pat Carney houdt echter voet bij stuk en zegt, dat onze regering niet naar Amerikaanse klaagliederen zal luisteren.

★★★★

Svend Robinson, volgeling van Edele Eduard heeft besloten de wereld te verrijken met de wetenschap van zijn seksuele neigingen. Svend mag graag een beetje in het centrum van de belangstelling staan, en vindt dat zo'n mededeling van groot belang is voor volk en vaderland.

★★★★

O nze Minister voor het Verkeerswezen brengt zo af en toe wel eens wat opluchting in de nogal vijandige atmosfeer van de Kamerdebatten. Toen hem gevraagd werd aangaande

tarieven van luchtvaartmaatschappijen antwoordde hij: "Niemand kan die tarieven begrijpen, zo waarom veronderstelt u dat ik dat wel kan." De tarieven van luchtvaartmaatschappijen zijn zo begrijpelijk als hogere wiskunde voor een pas begonnen leerling in de eerste klas. Op mijn recente vlucht naar Victoria kreeg ik 50% korting, op voorwaarde dat ik zaterdag niet zou vliegen. Zou de directeur misschien een Zevende dag Adventist zijn?

★★★★

In een poging om echt behulpzaam te zijn in het ingewikkelde Amerikaanse verkiezingsproces publiceerde de *Detroit Free Press* een lijst waarin vermeld werd welk soort auto de kandidaten gebruikten. Er is geen Toyota bij; die lui zijn ook niet gek.

★★★★

Zuid Afrika verwijderde zich weer verder van de democratie toen de regering daar alle tegenstand tegen de apartheid politiek verbood. Het licht van de vrijheid brandt daar nog maar met een heel klein vlammetje. Israël is druk bezig die vlam ook uit te blussen. Staatsecretaris Schulz heeft een plan dat tenminste de deur naar oplossingen op een kiertje open zet, maar de stijfhoofdigheid en innerlijke verdeeldheid van de Israëlische regering blijken onoverkoombare moeilijkheden. Intussen stroomt het bloed rijkelijk in beide landen. Zuid Afrika's politiek van verontwrichting in naburige staten veroorzaakt honger en ellende in Mozambique, waar het hele verkeerssysteem vernietigd is.

★★★★

V liegtuigen van de Nederlandse luchtmacht oefenen boven de kust van Labrador en afgevaardigden van de inheemse bevolking waren in Den Haag om de regering te vragen begrip te hebben voor de problemen die deze oefenvluchten veroorzaken.

★★★★

Wie wind zaait ... Panama's president, die zijn positie niet al te eerlijk verkreeg, heeft het nu te kwaad met de militaire machthebber Manuel Noriega. Ten tijde van dit schrijven was het konflikt in hetzelfde stadium als een vechtpartij op

Persoverzicht

Carl D. Tuyl



een schoolplein. Niemand weet wie er gewonnen heeft.

★★★★

"Wie goed doet, goed ontmoet" zo zegt het spreekwoord, maar met roggebrood met kaantjes is dat ook uit de tijd geraakt, ten bewijze waarvan ik dit verhaal in de krant las. In Luik viel een jongedame in de Maas. Een heldhaftige voorbijganger, Dominique Lemaire, bedacht zich niet, trok de broek uit en sprong in de rivier om de verdrinkende juffrouw te redden. Jammer genoeg herinnerde Dominique zich te laat dat hij niet kon zwemmen en de brandweer moest er aan te

pas komen. Tot overmaat van ramp moest Dominique wel in z'n blote de ambulance in, want iemand had zijn broek gejat tijdens zijn mislukte reddingspogingen. Een tekenend tijdsbeeld!

★★★★

En nog een ander spreekwoord komt in mijn gedachten: "Goed gezeept is half geschoren," zei de barbier vroeger. Ieder ogenblik nu gaat de regering zepen, om straks met de verkiezingen goed te kunnen scheren.

Rev. Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ont.

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The Strength of Their Years by Tymen E. Hofman \$5.95 = \$
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The Emerald Ring by Lini R. Grol \$4.50 = \$
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Books/Meditation

Robert VanderVennen, book review editor



Friends of God

Wayne Brouwer

Sunday's here!

"But God raised him from the dead" (Acts 2:24)

Dr. Anthony Campolo, sociology professor at Eastern Christian College in Philadelphia, Pennsylvania, and widely travelled Baptist evangelist, tells of the time he knew he had finally been truly accepted in his all-black congregation. Every year between Palm Sunday and Easter the church had what they called a "preach-off"; all the pastors and important lay leaders of the congregation took turns addressing the crowds in a marathon worship service of sermon after sermon, and mighty choruses of music. And Tony was asked to participate, the first white preacher ever to be involved.

He prepared well, and by the time he was underway, he *knew* he was hot! The crowds swayed to his calls, and rolled with his message. When he finished with a feverish flourish that called sinners to repentance and saints to new levels of faith, he turned around and smiled to the senior pastor: "I was *goo-ood*, wasn't I?"

It's Friday

But the Senior Pastor motioned him aside, and began a very simple sermon: "It's Friday, and the skies are black. It's Friday, and the disciples are shut up in their little room, quaking in fear for their lives. It's Friday, and the devil has done his worst! It's Friday, and the demons are dancing and playing on a world gone sour! It's Friday, and the body of Jesus lies cold in the tomb! It's Friday, and all hope is gone; hell has broken loose on the world. It's Friday ... It's Friday"

In growing power he outlined the havoc that evil had unleashed in God's world, and the unholy mess it continues to twist into modern society. And just when despair seemed the only recourse, just when the darkness felt stifling, just when a whisper of doom shouted oppressively in the silence, he softly spoke the other half of his message: "It's Friday, ... but Sunday's a-comin'!"

For over an hour, the pastor kept rolling on that simple, simple theme: the blackness and bleakness and horror of Good Friday; the brightness and power and LIFE of Easter morning. And the crowds got the message. By the end of the sermon, all the pastor had to do was raise his voice and cry, "It's Friday!" and the congregation would hammer back in a resounding chorus: "BUT SUNDAY'S A-COMIN'!"

Gripped by Easter

Often the message of resurrection is muted for us. It is a tiny promise for the grieving at a funeral. It is an academic discussion of ways and means for budding theologians. It is an historic remembrance of a phase in Jesus' ministry. But it isn't for *me*, at least not right now!

But the preaching of the early church, summarized in this statement of Peter, "but God raised him from the dead!," thundered as a miracle of grace in a world run amok. For in the stark contrast of ultimate values, there are only two choices: to live in the redeeming power of God's love, or to die in the chaos of Satan's ruinous rupture. When all is reduced to its basic elements, these are the options. And Jesus' resurrection is the vital sign of life's power.

For too long, Friday has been the norm in society. But when Sunday dawns, and the message of Easter drives home, watch out! For it means a whole lot more than just a dying hope. Resurrection is also the new vision for what God is doing to right this upside-down world, and can be doing through me in values and verities, work and worship, actions and applications. It means the surging of healing power in a physician's fingertips, and the joy of a new composition in the mind of a composer, and the loving feel of the spring-time soil in the hand of a farmer, and the wearying joy of year-end charted growth in the classroom of the teacher, and the confidence of the ballot-box vote for the citizen who knows that LIFE will ultimately swallow up anything that death can throw at it.

For too long, Friday has held sway. "But God raised [Jesus] from the dead!" Have you been gripped by Easter?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Christian learning

Integral Christian learning

The Reality of Christian Learning: Strategies for Faith-Discipline Integration, edited by Harold Heie and David Wolfe. Grand Rapids: Eerdmans, 1987. 339 pages, \$28.50. Reviewed by Brian J. Walsh, Chaplain at Brock University and lecturer at the Institute for Christian Studies.

It was Abraham Kuyper who said, at the founding of the Free University of Amsterdam, that there is not one inch in all of creation concerning which Christ does not say, "this is mine."

In the last 10 to 15 years, however, it has not been only neo-Calvinists who have called for and striven to enact a Christian perspective in learning. Indeed there has been a renaissance, or better, a revival of Christian scholarship throughout the body of Christ. This revival has been so far-reaching and so pervasive that it is no longer necessary to speak about integrally Christian scholarship as if it were only a project for the future, a hope—it is now an ongoing reality.

The Reality of Christian Learning is a product of the Christian College Consortium, an organization that brings together the best and most prestigious Christian colleges in the United States (including Calvin, Wheaton, Gordon, etc.). The purpose of the book, and its greatest strength, is to demonstrate two things. First, that Christian learning is a reality. Within the Christian college movement (and beyond it) Christians have, in fact, developed integrally Christian insight into all of the disciplines of the academy. Second, this reality is not homogeneous but multiform. In other words, we presently have, in the arena of Christian learning, a variety of perspectives and methods in the project of faith/learning integration. Not everyone means the same thing when they speak of integration. And if we are to understand each other and further the cause of Christian learning it is imperative that we understand the nuances of what we are talking about.

Definitions of integration

The book helps us with such deepened understanding by presenting us with essays by leading Christian scholars in seven disciplines, namely, political science, sociology, psychology, biology, mathematics, the arts and philosophy. There are two essays for each discipline (i.e. 14 essays). Having that many voices speaking in one book on such a variety of topics could result in something like the cacaphony of the tower of Babel! The editors, however,

bring an order and coherence to the possible confusion in three ways. First, Part I of the book is an introductory essay by David Wolfe in which he presents a definition of integration to which all (or at least most) of the authors would subscribe, and then he suggests a variety of strategies that might be employed to achieve the desired integration. For example, one could argue that integration is achieved when a Christian scholar finds areas of inherent "compatibility" between the assumptions of her discipline and her faith. Or, one could argue that the secular assumptions of a discipline must be "transformed" if the Christian is to do his scholarship in an integral way. Or, one could go further than this and argue that there are absolutely no points of commonality between Christian faith and secular disciplines and, therefore, we must "reconstruct" new "Christian" disciplines. This differentiation of "compatible," "transformational," and "reconstructive" strategies is helpful, and at least the first two approaches can be discerned in the authors of this book.

This leads to the second way in which the authors help the reader through the variety of options and perspectives. Each pair of disciplinary essays is introduced by a short commentary written by the editors. In these commentaries they attempt to place the respective authors on this spectrum of integrative strategies. This not only facilitates our understanding of differing perspectives, it also helps us to evaluate them better.

Paired essays in each field

The third feature of the book that gives it unity and coherence is that while each discipline has two essays, the second is a response to the first. For example, James Skillen's political science essay asks the question, "can there be a Christian approach to political science?" He answers in the affirmative and illustrates his answer by analysing critically the approach of political thinkers like Karl Deutsch (from Harvard) and the late Reinhold Niebuhr. The presuppositions of both perspectives (positivistic and Lutheran respectively) are found wanting and an alternative set of assumptions, rooted in the scriptures and the tradition of Kuyper and Dooyeweerd, is proposed. This is a "transformational" model, attempting to transform the discipline from within and from the ground

floor of presuppositions.

Richard Mouw's article on political science is a response to Skillen in which he raises questions about the biblical basis of Skillen's assumptions. Less convinced of the possibility (or desirability) of a uniform Christian transformation of political science, Mouw advocates a pluralistic approach that takes more seriously the "compatibility" that exists between existing ways of doing political science and Christian faith.

This pattern of dialogue between positions is repeated throughout the six more pairs of disciplinary essays. **Such dialogue not only encourages the development of community among scholars of different perspectives, it also helps the reader to weigh the relative strengths and weaknesses of those perspectives. In doing this the editors of the book have served us well.**

The book ends with an essay that is especially suggestive and evocative in character. The author is Ronald Nelson who was professor of humanities and history at Northwestern College in Iowa until his tragic and untimely death in March of 1985. This article is probably his last published work and is a fitting testimony to the passion of Professor Nelson for Christian scholarship. He refuses to leave the reader wondering about whether a compatibilist, reconstructionist or transformationalist strategy is appropriate and presents us with an articulate argument for transformationalism. What is new and especially suggestive in his argument is his dependence upon the late Roman Catholic philosopher, Bernard Lonergan. I have had a basic intuition for some time that a dialogue between a reformational transformationalist perspective and the philosophical system of Lonergan would bear fruitful results. Nelson has confirmed that intuition. It is, therefore, all the more tragic that he didn't live long enough to reap some of that fruit. Perhaps he has planted the seed which others will reap.

This book is not easy reading, but developing integrally Christian academic insight is no easy thing. The book is, however, worth the work of reading it. It is a must for Christian scholars in the disciplines addressed and would prove helpful to scholars from other disciplines. It would also make an excellent text for an advanced interdisciplinary seminar at a Christian college or in a campus ministry setting. It will open our eyes to other strategies of integration and convince us that Christian learning is, indeed, a reality.